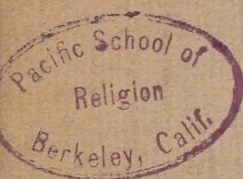


VOL. VII, No. 1

JANUARY, 1929

THE CONGREGATIONAL QUARTERLY

Editor:- ALBERT PEEL, M.A., Litt.D



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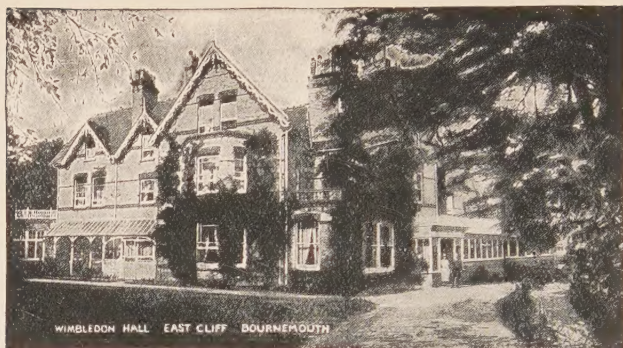
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The Congregational Quarterly

EDITORIAL.

DESPITE the Kellogg pact, the cause of peace has been in heavy seas during the quarter. The incredibly foolish policy of the British Government in regard to the French "pact" brought its inevitable sequel in the shape of a regrettable big-navy speech by President Coolidge. Workers for peace have some excuse for pessimism when so much lip-service to peace produces so little result in the way of disarmament. Incessant activity and continual propaganda are needed, for the enemies of international good-will are entrenched in powerful positions which they use to the full. Against the League of Nations the *Evening Standard* keeps up a continual attack, never allowing the other side to be heard. The many Londoners who peruse that journal on their nightly journey homeward would gather that Britain is squandering about half the national income on the work of the League! There is a good opportunity for a wealthy lover of peace to take a full-page advertisement in the *Evening Standard* just to tell its readers that of every £1 in the Budget only ½d. goes for our contribution to the League, which, all told, is not more than one quarter of the annual maintenance of a single battle cruiser.

And there are other ways, too, where vigilance is necessary. It is freely rumoured, for example, that Boy Scout troops are being discouraged, if not forbidden, to attend League of Nations Union meetings. We mention the rumour in order to draw from the headquarters of the organization either confirmation or contradiction. We shall rejoice if it is the latter, for we believe that the Boy Scout movement has done—and is capable of still doing—good work among boys, though some of its leaders have been known to express extreme nationalist, not to say jingoist sentiments, and if they get into the saddle there is no saying what manner of foolish and harmful orders might be given. It must not be forgotten that the strength of the Boy Scout movement lies in the Churches and Sunday Schools of the country, and any attempt to make Scouts into young soldiers and young jingoes will not be tolerated for a moment.

* * *

THE General Election draws nearer, with politics still in a state of confusion. Lord Birkenhead's recent activities have won more votes for the Labour Party than years of street-corner propaganda, while nothing has been done to make the Liberal Party an effective force in the House of Commons or the country. The Prime Minister's genial amiability is of service to the Government, but nothing like a

strong policy on disarmament can be forthcoming from a Cabinet which contains such fire-eaters as Mr. Churchill. The Chancellor of the Exchequer can be relied on, however, to precede the Election by a popular Budget.

* * *

No volume in the lively "To-day and To-morrow" series (Kegan Paul, 2/6) has been more striking than Sir James Jeans's *Eos: Or The Wider Aspects of Cosmogony*. Astronomers to-day are very fond of putting the world in its place, and Sir James's facts and figures certainly do that. The probable number of stars in the universe is 2,000,000,000,000,000,000,000,000. "The same number of grains of sand spread over England would make a layer hundreds of yards in depth. Let us reflect that our earth is one millionth part of one such grain of sand, and our mundane affairs, our troubles and our achievements begin to appear in their correct proportion to the universe as a whole."

If this is true of the world, what of man? "Looked at on the astronomical time-scale, humanity is at the very beginning of its existence—a new-born babe, with all the unexplored potentialities of babyhood; and until the last few moments its interest has been centred, absolutely exclusively, on its cradle and its feeding bottle. It has just become conscious of the vast world existing outside itself and its cradle; it is learning to focus its eyes on distant objects, and its awakening brain is beginning to wonder, in a vague, dreamy way, what they are and what purpose they serve . . .

In any case, our three-days-old infant cannot be very confident of any interpretation it puts on a universe which it only discovered a minute or two ago. We have said it has seventy years of life before it, but in truth its expectation of life would seem to be nearer to 70,000 years. It may be puzzled, distressed, and often irritated at the apparent meaninglessness and incomprehensibility of the world to which it has suddenly wakened up. But it is still very young; it might travel half the world over before finding another baby as young and inexperienced as itself. It has before it time enough and to spare in which it may understand everything. Sooner or later the pieces of the puzzle must begin to fit together, although it may reasonably be doubted whether the whole picture can ever be comprehensible to one small, and apparently quite insignificant, part of the picture."

After all, perhaps Lord Birkenhead and *Britannia* do not matter very much!

* * *

TIME swiftly brings changes in the nature of pastoral work, and many ministers are contrasting the situation to-day with that of ten or fifteen years ago. Then the parents were anxious about their young people, who were slacking in their attendance at Sunday School and

Church, and wanted to play games on Sunday, and the like. Now the reverse situation is frequently the case. Boys and girls who have been trained in graded schools and have in turn become Primary teachers and acquired an affection for their work and for their Church find themselves in conflict with their parents, who want to go away each week-end or spend Sunday in the search of pleasure. The position is an extremely difficult one for the young people, and not less so for the pastor whose advice is sought. By the exercise of a little tact, it may enable him, however, to gain a foothold in the homes and exercise an influence for good on the parents.

* * *

WHEN Congregational and other negotiators, discussing Church Union, have been said to agree that the basis of such union was "the historic episcopate," we have often wondered exactly what they meant. The episcopate has been many things at different times, and there are many who see no objection to the *episcopos* of Apostolic days who can by no means envisage a re-united Church with diocesan bishops of the kind we know in England. Recent happenings in the Church of England have not tended to enamour us of the episcopal system as we see it there, and it would be foolish if that were not to be made clear. For a Church that has emphasized its uniformity and made much of the divisions among Nonconformists, the Anglican Church is in a pretty pass, while as for claiming any longer that, in contrast with vulgar Free Churchmen (the Rev. T. L. Harris, in *The Anglican Theological Review* says "the 'vulgarity of Dissent' in England makes it difficult" for him to imagine himself a minister of any of the Free Churches in England), they believe in doing all things decently and in order——! And even yet so many Anglicans seem resolved, at all costs, to maintain the connexion with the State.

* * *

It seems a far cry to the Autumnal Meetings of the Congregational Union at Leeds, but we cannot refrain from saying that the meetings on the whole reached a high level, and that the Rev. Bertram Smith did the denomination good service by his fearless and constructive address from the chair. We believe there is much to be said in favour of Mr. Smith's plea for the equalization of ministerial stipends, but we do not see much prospect of its immediate realization. A start might be made, however, if ministers would be willing to pay into a pool a definite proportion of their salaries, men with £200 to £300 a year paying 2 per cent., £300 to £400 3 per cent., £400 to £500 5 per cent., and so on. That would enable substantial help to be given where it is most required. Of course there would be no objection to those with large incomes making the scheme retrospective and paying into the pool contributions from the time, say, when their stipend became £500 a year!

WHILE stimulus and inspiration were to be found in the Leeds meetings, yet there is a general feeling that Congregationalism has not yet solved the problem presented by its two annual Assemblies : not yet have we found the way of making our Assemblies so distinguished in personnel and so live and thorough in discussion of a topic as is, say, the Church Congress. It may be because the week is overloaded with departmental, sectional, and collegiate gatherings, but certainly the time seems too short for the adequate discussion of problems vital to organized religion. Would it not be good for the denomination if we could spend three or four days in an exploration of the life of the villages to-day, and in an investigation of Congregationalism's past and present contribution thereto? If the speakers were frank there would be some surprising revelations! And could we not with advantage give a week to the study of the many-sided question of education? Would it not be well for us to be reminded of the zeal of our fathers for education and of their struggles to get and give it, and contrast it with our own apathy? Could we not survey the position to-day, and learn how we should be acting in regard to primary, central, and secondary schools, and the Universities, old and new? For Congregationalists in their national Assembly to learn something of Congregational schools and to have their Heads on the platform to acquaint the denomination with their ideals would be an excellent innovation, especially if it were followed by an examination of the position of our own Colleges. Then, of course, we should have to attack the crucial problem of education on the Sunday, and try to discover where our Sunday Schools are succeeding and failing, and whether we are making any real effort at all at adult religious education. Here are but two of many problems to which it might be worth our while to give the whole time.

* * *

It did not happen at Leeds, but from a Congregational journal of half-a-century ago we extract the following :—

“ The local secretary of a committee charged with making arrangements received a note to the following effect : ‘ Mrs. and her two daughters are intending to spend a few days at during the approaching meetings of the Union and *intends to bring her husband with her*, who is a delegate to the Union. She will be obliged if the Secretary will let her know where she is to stay.’ ”

* * *

THE Rev. Bertram Smith's address from the chair of the Union stressed the fact that to get a society truly Christian we must first get a Church that is truly Christian. We agree. If all our dealings within the Church were ruled by the Spirit of Christ a great impetus would be given to our attack on the evils of the world. If such a

transformation took place, here are some of the things that would happen :—

1. The Baptists, where they are in a large majority in a Union Church, will insist that, being Christians first, they must have a Congregationalist minister.
2. The Wesleyans, although having any amount of money at their disposal, will carefully consider all adjacent places of worship of other denominations (and their own) before erecting new Central Halls.
3. Those Congregationalists who, having acquired some measure of wealth and comfort, leave Churches in the inner circle of great cities, will invariably arrange to continue some financial support for the maintenance of such Churches before attaching themselves to wealthy seaside and suburban communities. A man will say : “ I can afford to give £50 a year to religious work. I am leaving a Church where the average family income is £150 a year for one where it is £500 a year : I must make an equitable division of my £50 between the two.” [If this plan had been generally adopted a generation ago many a building now a warehouse or cinema would still be the home of a vigorous Church life.]
4. Leaders of Departments in Sunday Schools will always say that while they do not see how their work is to be efficiently maintained they are sure that the Department above them is in even more urgent need of teachers, and therefore they will offer to send up *more* and not *less* than the General Superintendent desires.
5. “ Star preachers ” and so forth will contribute all they receive in special fees, *etc.*, to the help of Churches whose ministers have the minimum stipend ; *i.e.*, they will fix a maximum income for themselves.
6. All the Churches will do more to look after their own poor and aged, especially providing “ Eventide Homes ” for lonely old folk.
7. The young people of the Churches will invariably consider all that they have received from their Church by way of teaching, fellowship, clubs, recreation, Scouts, Guides, and will resolve loyally to support the Church to which they are in debt, and, when means permit, will recompense the Church for what has been done for them, so that the work might be done for others in turn.

If this kind of thing were happening continually, would not people outside begin to “ sit up and take notice ” ?

ONE day, turning over the schedules from Churches aided by a Congregational Union, we read: "Amount paid to minister, £106; amount owing to minister, £9." The minister's yearly salary of £115 had not been paid regularly, but in the space for "Special Remarks" was the entry: "During the year we spent £150 on the extension of our graveyard." We felt it our duty to inquire if there were any connexion between the starving of the minister and the extension of the graveyard! This is not the only church by any means that does not put first things first when it comes to spending. Organs and paint often take all the money, while nothing is spent on teacher training or on the work of the Sunday School. It behoves those in positions of responsibility, therefore, to set a good example, and we are constrained—although we believe it is generally wise to let sleeping trust-deeds lie—to quote from the trust-deed of "The Congregational Memorial Hall and Library":—

In selecting books for the library it shall be the aim of the trustees to provide, as far as the funds placed at their disposal shall admit, a good collection of the most useful books in all departments of literature, history, language, and science, including especially the following subjects, namely—the study, both critical and devotional, of Holy Scripture; the evidences of Christianity, Theology, Church History and Patristic Literature, the History of the Reformation and of the Reformed Churches, whether in the British Islands, or on the Continent of Europe, or in America; and the biography and writings of the Ejected Nonconformist Ministers, and all works tending to illustrate the history, or to enforce the great principles of Christianity and of civil and religious liberty as professed by the Puritans or by Congregational Churches.

Provided always, that the trustees may, in their discretion, appropriate a portion of the building to books, maps, drawings, and apparatus adapted to encourage and assist the studies or researches of young men or of members, whether male or female, of Bible-classes, or of mutual improvement or other associations for the time being, assembling in any department belonging to the Hall.

We should like to learn how much the Memorial Hall Trustees have spent on the Library since the war, and how it compares with the amount spent on the rest of the building. The proportion, we imagine, would be almost as 0 to infinity. Those who built the Memorial Hall did so largely to provide a Library, and our Library, on its historical side, is one of which any denomination might be proud. But nothing at all has been done for many years to keep it up-to-date theologically, and that at a time when ministers are finding it very hard to buy books, and need all the encouragement to read that can be provided. What the Memorial Hall Trust is doing is starving the minister and extending the graveyard! Spending some time in the Congregational Library in Boston this summer we could not but be struck by the contrast. There was a constant stream of ministers both to work in the Library and to borrow books, and additions to

the Library are made regularly. The treatment of our Congregational Library is a reproach to the denomination, and the sooner we alter it the better. We suggest to the Directors of the Independent Press that £1,000 of their profits should be earmarked for the purchase of books for the Library.

* * *

In politics and in religion the pendulum regularly swings between the extremity that stresses the communal aspects of life and that which thinks only of the individual. In the religious sphere the swing is noticeable at present in the reaction which is beginning from the emphasis—very necessary in its time—laid by Durkheim and the French sociologists on the influence of the social organization on the life and thought of the individual. In this country the same idea found expression both in the preaching of “the social gospel” and in the prominence of the group: everything depended on the group; a successful conference was impossible unless people formed circles or split up into groups. Now the pendulum has begun to descend, the first sign of change being the frequent quotation of Whitehead’s “Religion is what a man does with his solitariness” (sometimes quoted, we fear, because it is the one sentence of Whitehead the preacher has been able to understand!). From mass movements we are beginning to swing back to individual evangelism, and from demonstrations to pastoral work: on the whole the result should be good.

* * *

THE arrival of a large parcel of books from the Religious Tract Society enables us to draw attention to the excellent work that Society is doing, and at the same time revert once more to the great field open for a modern “tract” literature which shall be devoid of all the offensive theology and sentimentality which has made the term “tract” a byword. To present an up-to-date Christian apologetic and show what Christianity has done and is doing is a service to the Kingdom of God the R.T.S. could render very effectively.

The parcel just opened reveals both the strength and the weakness of the Society’s work. On the one hand we have splendid annuals for children (from the *Boys’ Own* and *Girls’ Own* downwards), exciting school stories that will delight adolescents, and some most useful little penny biographies. On the other hand, however, there is evidence that the Society still errs on the side of Biblical conservatism. The two large (and very cheap) volumes in this parcel—Dr. C. H. Irwin’s *Universal Bible Commentary* (7s. 6d.) and Peloubet’s (and Adams’s) *Bible Dictionary* (10s. 6d.)—are good up to a point, but they are quite a generation behind modern Biblical scholarship. We had rather Sunday School teachers used them than nothing at all, but young people taught on the basis of their contents would, we think,

have a right to complain. The R.T.S. can, however, maintain that they are being consistent: witness the caution of an unpublished letter from James Macaulay (founder of the *Leisure Hour*, the *Sunday at Home*, the *Boys' Own Paper*, etc., and editor of the Society's periodicals for many years). Writing to Dr. Henry Allon in 1891, he says: "Amid the speculations of modern rationalists I try to keep the R.T.S. on 'the old lines.' Let there be as much research as possible, but *our* periodicals or books are not the place for it, till the 'Advanced Thought' smatterers are agreed among themselves . . . But the Committee is almost wholly new, and I fear somewhat inclined to new ideas."

We wish we could discern something of this inclination to new ideas! Up to a point the R.T.S. is rendering splendid service, but to-day it has almost limitless opportunity if it will only take courage and seize it. But the Kingdom of God will never be served by a timid caution that waits until everybody is agreed before it speaks.

* * *

IN his book *The Brownings* Mr. Osbert Burdett has an apt comment on "the English way" of reserving "a place, perhaps two places, for 'grand old men' in the arts as in politics, and thus making amends to those who have survived long years of neglect. When once we had stopped Hardy from writing further novels there was no limit to the adulation which we paid to his less disturbing poems." With Browning, of course, it was not until about the time of the publication of *The Ring and the Book* (1868) that the long neglect began to give way. In that poem he writes:

"Such, British public, ye who like me not,
(God love you!)—whom I yet have laboured for."

Readers might interest themselves in compiling lists of "grand old men" in literature and art, science and politics, whom the people took to their hearts in this way.

Perhaps they will then be inclined to go on to make a second list, following Thomas Hardy's example in 1883, when the entry in his journal reads: "Wrote a list of things which everybody thinks and nobody says. Wrote a list of things that everybody says and nobody thinks."

* * *

SOCIAL Study Courses at Mansfield House University Settlement, (89 Barking Road, E.16) are now being held under the direction of the Wardens, I. M. Horobin, M.A., and W. Blackshaw, M.A. The residence has been completely renovated and adapted for this purpose. Since the summer seven courses have been held, four for men and three for women students. The courses have been from Monday till Friday or from Friday to Sunday evening. Lectures have been given on the principles of Social Service, Local Government, the Poor Law,

Industrial Legislation, Children's Courts and the Young Delinquent, Education Administration, and the courses have embraced studies in Economic History and Theory. Visits have been paid to schools, factories, poor law institutions, clubs and hostels, municipal undertakings, police courts, *etc.*, expert guides giving explanations that have made the visits both interesting and instructive. Further courses are arranged from February. The Wardens will be happy to receive applications for March and onwards. The inclusive cost is one guinea for the mid-week course and fifteen shillings for the week-end course.

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ENCOURAGED by the fact that our last number sold out, we are extravagantly giving an extra 16 pp. again in order to meet in some measure the heavy pressure on space alike in the articles and in the review section. We are especially glad to bring to the notice of our readers Dr. Spinka's article on "The Molokane in Russia." In reading Dr. Spinka's book, *The Church and the Russian Revolution*—easily the best book on the subject—we were struck by the growth of what might be called Nonconformists in Russia, and when in Chicago we sought further information from Dr. Spinka. The present article is the result.

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BINDING cases for Vol. 6 of the *Quarterly* may be had from the publishers, the price being 2s. (including Index and Title Page, which may be had separately for 6d.). A few bound copies of the whole volume are available, price 12s. 6d.

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WE would also draw the attention of readers who are Congregational ministers to the announcement on p. 47.

MOLOKANE, THE RUSSIAN "SPIRITUAL CHRISTIANS."

ALL religions, specifically the Christian, may be divided into four categories: the sacramentarian or magical, which offers the promise of salvation through sacraments *ex opere operato*, or by acceptance of a special dogmatic system; the evangelical, which imposes the authority of the Gospels or of the entire canon of the Scriptures as binding upon faith and conduct; the mystical, which affirms an inner guiding principle, an indwelling of the Divine spirit, as the highest form of religious living; and finally, the humanistic, which finds the embodiment of the religious ideal in intelligent, ethical living, unaided by any supra-human agency—in doing justly, loving mercy, and walking humbly with one's God.

The first of these definitions applies to the great majority of humankind, Christendom included. Within that communion, the first category may with perfect justice be applied to the Roman Catholic, the Eastern Orthodox, as well as the great majority of the Protestant bodies, although in the last case the second category ought to be super-imposed upon the first: the Quakers would furnish a classical illustration of the third class, while the nascent humanistic movements would supply examples of the last category.

Russian Christianity as a whole belongs most emphatically to the first class; nevertheless, other classes find their representatives in Russia as well as anywhere else. Much of Russian sectarianism, especially such groups as Dukhobortsy, Khlysty and Skoptsy, are definitely mystical in character, affirming fundamentally that direct Divine guidance, usually in a crassly anthropomorphic fashion, was vouchsafed to them. Khlysty, for instance, regarded their leaders as incarnations of Christ, as their very name, probably a corruption of the designation "Christs," indicates. They formerly revered, besides their Christs, incarnations of God the Father and of the Virgin. Dukhobortsy, whose name signifies "spirit-wrestlers," accepted what was originally an opprobrious nickname with the signification that the Spirit wrestled through them with evil, although they also claimed that the soul of Jesus had been incarnated in their leaders.¹

An interesting modification of Dukhoborism in the direction of evangelicalism is to be found in the case of the largest present-day sectarian bodies, the Spiritual Christians, who are commonly known under the originally derisive epithet of *Molokane*, or milk-drinkers. Of all the native sects they, along with the Baptists, bear the closest resemblance to historical Protestantism. Besides, their polity being

¹ F. C. Conybeare, *Russian Dissenters* (Cambridge, U.S.A., 1921, p. 278).

approximately Congregational, their history should be of primary interest to Congregationalists as well as to Protestants in general.

The Spiritual Christians themselves love to trace the origin of their communion to Matthew Semenov, whom the historian Kostomarov plausibly identified with Matthew Semenov Bashkin, condemned in 1555 as a heretic for rejecting as human inventions the dogmas of the Trinity, of the Divinity of Christ, of the Eucharist, as well as many other tenets.¹ The derivation of the sect from Semenov, however, appears to be legendary, and lacks sufficient historical support.

We stand on solidly historical ground when the origin of the Spiritual Christians is traced to the sect of Dukhobortsy. The founders of this communion, which originated in Southern Russia in the second half of the eighteenth century, comprise Hilarion Pobirokhin, who was said to have claimed the *rôle* of the Son of God; Silvan Kolesnikov, who, as a man of some education, was perhaps acquainted with the teachings of Western mystics and imbued the movement with their spirit; and lastly, Sabellius Kapustin. Moreover, during its formative period, the movement absorbed much from the teachings of the popular Ukrainian philosopher and mystic, Gregory S. Skovoroda, whose central message affirmed the Christ living in the hearts of his chosen ones irrespective of creed, race, or clime.² In the official *Confession of Faith* prepared by the Ekaterinburg Dukhobortsy in 1791, Skovoroda's influence was preponderating, except in the first article. This document summarizes their teaching as follows:—

Like the Neoplatonic Plotinus they believed in the pre-existence of souls and regarded the body as a prison in which the soul was kept captive; salvation consisted in freeing the soul from the power of the flesh. Christ was not only incarnated in the historical Jesus, but His spiritual history must be re-enacted in every individual believer. Since they affirmed the doctrine of the transmigration of souls, the soul of Jesus was said to have migrated successively through the line of the early Roman popes till it passed to the Dukhobor Sons of God. In accordance with the promise of Jesus to be with His disciples to the end of the world, He continued to deliver His saving message by the mouth of the Dukhobor leaders in whom He had been incarnated. The Church consisted of all in whom the Spirit of Christ dwelt, irrespective of creed, race, or time. Hence, the external means of salvation, such as sacraments and ceremonies, were rejected not only as superfluous, but as pernicious. Ikons were regarded as idolatrous. The worship of saints was rejected. In their social organization

¹ E. Golubinsky, *History of the Russian Church* (Moscow, 1900, Vol. II, p. 827). In Russian.

² P. N. Milyukov, *A History of the Russian Culture* (Vol. II, p. 166). In Russian.

absolute equality prevailed, for they recognized no one as superior. Wherever possible, they practised full communism of possessions.¹

Unfortunately, even the Dukhobortsy did not succeed in keeping their practice upon a plane consonant with their high profession: the contrast between their teaching and life induced a few rigorists among them, including a tailor, Simeon Uklein, to withdraw from the group and to organize themselves separately. The doctrine of the inner light, so prone to antinomianism, as well as some extravagant claims of Pobirokhin, became distasteful to this group, which sought a more objective rule of conduct. This they easily found in the Scriptures; it was thus that the evangelical movement which held the Bible as the sole rule of faith and conduct had its inception.

The first adherents of Uklein were gathered from among the unorganized followers of a certain Tveretinov, who had rejected everything not expressly sanctioned by the New Testament. Uklein succeeded in organizing this group, thereafter becoming its leader. He inaugurated his activity by a "triumphal entry" into the city of Tambov: having gathered about himself seventy "apostles," he then conducted a solemn procession into the city, amid psalm-singing and shouts of acclamation. But the authorities, quite unconsciously imitating the action of the Jewish Sanhedrin in the case of Jesus, promptly seized the newly risen prophet and unceremoniously clapped him into prison. Having been given the alternative between punishment and return to Orthodoxy, Uklein quite unheroically chose the latter, although with the intention of continuing his apostolic labours as soon as he would gain his liberty. Upon his release he began to preach throughout the provinces of Tambov, Voronezh and Saratov, where he was said to have gained some five thousand adherents.²

Besides his own activity, his message was broadcast by a number of disciples who won a considerable number of Cossacks in the provinces of Ekaterinoslav and Astrakhan, and of the settlers of the Caucasus; in all these regions the governmental control was weak, and the labours of the evangelists were relatively unimpeded. The teaching also spread through the central regions of Russia to the provinces of Nizhni Novgorod and Ryazan. The success of the propaganda aroused the Church and the governmental authorities to repressive measures, and the adherents of the new movement were locked in prisons where they could neither stand nor lie down, and were even exiled to Siberia. But all this only helped to increase their numbers as well as to disseminate the teaching still wider.

The new group received the name of Molokane (milk-drinkers), bestowed upon them by the Church Consistory of Tambov in 1765 in derision of their practice of using milk products as food during

¹ For a fuller account *cf.* Conybeare, *op. cit.* pp. 267 ff.

² Conybeare, *op. cit.*, p. 318.

Lent. They themselves accepted the opprobrious designation in the sense of being nourished by the "pure milk of the Word," but preferred to be known as Spiritual Christians. They well deserved the fame of Bible lovers, for many of them could repeat the whole Psalter and many other Scriptural portions by heart.

During the reign of the mystically-inclined Alexander I (1801-1825) the Spiritual Christians enjoyed comparative immunity from persecution and consequently their numbers increased considerably. In fact, one writer affirms that according to a document in the possession of the group, the Molokane were given by the Tsar the right "to perform their worship in whatever way their conscience and their interpretation of the Word of God directed."¹ When in 1812 Dr. John Paterson, of Edinburgh, representing the British and Foreign Bible Society, petitioned for permission to establish a branch of the Society in Russia, he was not only permitted to do so, but the work was even officially aided. The Emperor himself contributed generously toward the project, while the pietistic-minded procurator of the Holy Synod, Prince Alexander Golitsyn, accepted the presidency of the Society, furthering its work enthusiastically. Molokane joined the Society in large numbers, because its objectives coincided essentially with their own views; consequently, they gained many converts among such as were favourably disposed toward the Molokan teachings by the reading of the Scriptures. As a token of favour, they were granted permission by the Tsar to remove from the Tambov province to the Novorosiisk region, where they founded strong colonies.²

During the reactionary reign of Nicholas I (1825-55) the Spiritual Christians suffered from the persecuting policy of the government, which was directed against all non-Orthodox bodies equally. The Molokane were drafted into the army, but because they refused to bear arms they were subjected to cruellest tortures. Hence their settlements were broken up and they were transported to the Caucasus. But soon, in order to prevent the spread of their teaching, the Tsar issued instructions (in 1836) to the officials, directing them to refuse passports to the Molokane, and thus to prevent them from removing from place to place; moreover later they were also prohibited from acquiring land beyond thirty versts from their huts, nor could they employ any Orthodox servant or labourer.

With the accession of Alexander II (1855) a new era dawned for the Spiritual Christians. They regarded the new Tsar as having been sent by God to relieve the suffering endured under the previous reign. In 1858 they were legally freed from the persecution carried

¹ R. S. Latimer, *Liberty of Conscience under Three Tsars* (New York, n.d., p. 41).

² Archbishop Philaret, *History of the Russian Church* (Moscow, 1888, Vol. V, p. 113). In Russian.

on systematically by the State and the Church; their wives and children, formerly regarded as illegitimate because the marriage rites had not been performed by an Orthodox priest, were now pronounced legitimate. Nevertheless, they could by no means be said to enjoy liberty of conscience, and were still subjected to much administrative tyranny.

It is somewhat inexplicable that it was the government of Alexander III, so completely dominated by the intolerant procurator of the Holy Synod, Pobedonostsev, which granted, on May 3, 1883, a law which alleviated to some extent the sufferings of the non-Orthodox. According to this regulation passports were to be granted to all Raskolniki and sectarians, with the exception of the Skoptsy. They were also permitted to open their chapels, or, where needed, to build new ones, and to hold their services in private houses. Their officials were freed from persecution, but could not hold their services in public places (outside their places of worship) or proselytize any Orthodox believer.¹ Later, however (in 1894), the Stundists were placed among the pronouncedly pernicious sects (on account of the "socialistic" and "revolutionary" character of their teaching) and most cruelly persecuted. Moreover, examples of severe persecution, including exile to Siberia, of many sectarians other than Stundists, are by no means scarce.

As for the Molokane, they suffered a period of decline during this era, and other sects, especially the Baptists, gained considerable numbers of proselytes from the Spiritual Christians. But shortly after the opening of the twentieth century they experienced a revival of zeal which resulted in their securing the leading position, numerically speaking, among the Russian sectarians.

As for their teaching, an exposition of it is to be found in a statement entitled *The True Christian Teaching, or A Confession of Faith of the Spiritual Christians*,² which was published in 1865 in Geneva. They acknowledge the Scriptures, including the Apocrypha, as the final source of all dogma, although their method of interpreting the Biblical text is often decidedly allegorical. But the above-mentioned *Confession* is merely an exposition of the Ten Commandments.

In expounding the first article, they reject the traditional Trinitarian doctrine, and hold to an undifferentiated unity of the Godhead. Hence they utterly repudiate orthodox Christology. They have no occasion to use the ordinary baptismal formula, for they do not practice water baptism in any form whatsoever, holding that "the baptism in the Spirit" is the only rightful rite.

¹ Bonch-Bruевич, *Materials toward a History of Sectarianism* (St. Petersburg, 1908, Vol. I, pp. 28-30).

² Conybeare, *op. cit.*, pp. 295, ff.

Passing to the second commandment, the Molokane condemn the worship of ikons and relics. Instead, they show reverence to the holy spirit living in each of them by ceremonial bowing to each other.

They hold that the use of oaths is forbidden by the third commandment. Regarding the fourth, the group is divided in its opinion into two factions; one, representing a remnant of an earlier "heresy"—the so-called Judaisers—observes the Sabbath and abstains from the use of pork, while the larger faction observes Sunday. On Good Friday the group observes a strict fast, eating nothing, for they regard the Orthodox custom of abstention from animal food only as no real fast.

They interpret the fifth commandment in the ordinary sense, but the sixth commandment is expounded as utterly rejecting war and capital punishment; they hold that only God has the right to kill. Consequently, the Molokane formerly advocated non-resistance; but, as will be seen later, this attitude has largely been abandoned at present.

Commenting upon the seventh commandment, they pronounce marriage a civil contract instead of a sacrament; they therefore dispense with the Orthodox "crowning" and other rites. The simple ceremony is performed by the elders of the group on behalf of the local community. As for the claims of the monastic ideal to greater sanctity by reason of celibacy, they reject it along with monkhood as a whole. The rest of the exposition of the commandments calls for no special remark.

The ecclesiology of the groups merits attention: they resolutely separate the Church from the State and deny the latter any right to interfere in matters of faith; hence they identify the Church with the community of believers, whose Master is Christ.

Their polity is Congregational with a vengeance. Each local group elects its own elder, who is its sole official, for they do not admit the office of the preacher. This functionary receives no salary for any of his services, nor does he possess an intrinsically higher rank than his brethren. There prevails an absolute equality among the members of the group. Likewise, they formerly possessed no buildings specially dedicated to religious uses, because "God lives not in temples made with hands." Their services consist chiefly of the reading and intoning of, or commenting upon, the Scriptures, varied by the singing of as many as nine chapters from the Psalter (for which performance they have become famous), and finally the reciting of many Psalms, and praying. It would seem that a service of that sort would not afford sufficient calories of ritual food, but they most emphatically reject rites and sacramentarianism of every kind. The service, which might last for hours, might be followed by a "love-

feast" devoid of all sacramental significance. On the eve of Good Friday they are in the habit of observing a memorial meal in commemoration of the last supper of Jesus with His disciples, but again this is no sacrament in the ordinary sense of that word.

A new era of limited toleration of the non-Orthodox dawned in 1905, when various liberal concessions were wrung from the Tsar by the First Revolution. Late in the year 1904 the liberal political parties held secret conferences in St. Petersburg and Moscow, and issued demands comprising even liberty of conscience. Forced by circumstances resulting from the disasters of the Russo-Japanese War, on April 17, 1905, the Tsar finally granted his "Easter Gift" of a limited freedom of conscience and of permission to the non-Orthodox groups to hold their services freely. Transfer of membership from one group to another could be freely accomplished as far as the non-Russian population was concerned; Russians proper, however, were not allowed to forsake the Orthodox Church.

This manifesto, hailed as a boon granting religious liberty to Russia, proved as bitterly disappointing as the political reforms granted at the same time. According to a competent authority, the period of reaction which set in soon afterwards rendered nugatory even the meagre provisions of religious freedom granted by the decree, while in practice gross discrimination and even persecution of the non-Orthodox population prevailed.¹

No matter how strange it may seem, yet it is the sober truth that the greatest religious freedom ever enjoyed by the sectarians of Russia was granted to them by the Bolsheviks. The pronouncement of January 23, 1918, which may be regarded as the fundamental religious legislation of the Soviet *régime*, affirmed unequivocally that "any citizen may profess any religion or none," and that "a free performance of religious rites is guaranteed as long as it does not interfere with public order."² To the sectarians this legislation brought freedom of conscience, worship, and propaganda for the first time; no wonder that they heartily acknowledged the new rulers and have since been sincerely loyal, and even enthusiastic, in their attitude toward the government. The changed conditions produced a most curious result: the Molokan youth in large numbers abandoned the traditional pacifism of their group and expressed themselves ready to serve in the Red Army. Indeed, even the General Conference of the Spiritual Christians, held at Samara in 1926, officially and approvingly reported that fully ninety per cent. of the members of the groups did not reject military service, on the ground

¹ S. Melgunov, *The Church and the Government in Russia* (Moscow, 1907, Vol. I, pp. 133, ff.). In Russian.

² Cf. my book, *The Church and the Russian Revolution* (London, 1927, pp. 105, ff.) for a full discussion of the Soviet religious legislation.

that it was not just to remain a member of society without being willing to bear its burdens and obligations.¹

Moreover, another link binding the Molokane to the Soviet *régime* is to be found in the communism which both groups accept as the best economy theory. With the Molokane, to be sure, communism is a traditional conception of a religio-social character; nevertheless, they find it possible to further in the heartiest manner the organization of co-operatives and communes, which the government strives to establish all over Russia. Moreover, the Spiritual Christians have attained a success in such ventures which renders them conspicuous.

As for the doctrinal trends, the modern Molokan movement partakes of many characteristics of the progressive religious movements of Western Europe and America: it is open-minded, hospitable in its relation to modern science and philosophy, traditionally rationalistic. Moreover, it places greater emphasis upon ethical living than upon theoretical creed. Thus, for instance, the Conference of the Balashov district (January, 1926) passed a resolution requiring its members to abstain from drunkenness and from making home-brewed vodka. It ought to be added, however, that abstention from smoking and from pork-eating or raising pigs was likewise made obligatory.²

In summing up, it may be safely affirmed that this group, conspicuous among the Russian sectarians for its democratic organization, its insistence upon clean, wholesome living, its remarkable rate of increase of membership, its open-minded, rationalistic temper, and its economic organization, which makes for communal rather than exclusively individual well-being, is relatively far better fitted to succeed in modern Russian social environment than is the Orthodox Church. The past eleven years during which the sectarians have been free have made it clear that these groups, among which the Molokane occupy a leading position, are likely to exercise no mean influence upon the religious future of that country: at any rate, Russia that is to be, and Christendom that is to be, will be to some extent modified by what the Spiritual Christians of Russia have been and are.

MATTHEW SPINKA.

¹ *Messenger of the Spiritual Christians-Molokane* (Moscow, 1926, No. 3-4, p. 27). In Russian.

² *Messenger*, 1926, No. 3-4, p. 21.

FIFTY YEARS' RETROSPECT.

It is just fifty years since I entered the University of Edinburgh; and just half of that half-century I have been associated with Hackney and New College in some relation. Of the staff at the two colleges when I came to London only Mr. Staines remains. Dr. Adeney, Dr. Bennett, Dr. Vaughan Pryce, Dr. Forsyth, Dr. Scullard, and Dr. Andrews have all gone before. Prof. Davies and Prof. Horrocks were students in the College when I began lecturing. I am not, however, going to indulge in personal reminiscences; the occasion for that may come in a few years. What does seem excusable is that I should attempt a retrospect of theological progress as I have observed and experienced it.

As Congregationalists we have escaped any acute controversy between Modernists and Fundamentalists, although we have both tendencies among us. An inconsiderate and irresponsible Modernism in my judgment hinders and delays a necessary and legitimate progress no less than an insensitive and intolerant Fundamentalism. I disown any party labels for myself altogether; I do not cling to the old because it is old, or snatch at the new because it is new. The Church has the promise and the experience of the Spirit of truth guiding into all the truth. We must exercise care in assuring ourselves that it is the Spirit who is leading us; but so assured, we must follow whithersoever the Spirit leads. I am sure that during this half-century the Spirit has been leading the Church into "fresh woods and pastures new" of truth and grace.

I

(1) It is often said that the Reformation substituted the authority of the Bible for the authority of the Church, and that what we are now doing is to substitute the authority of Christ for the authority of the Bible. This statement, like most such antithetical statements, is only partially true. The Reformers accompanied their acceptance of the authority of the Bible by the doctrine of the inward witness of the Holy Spirit to its truth; and they were free from the excessive bibliolatry of their dogmatic successors. We to-day cannot oppose Christ and Bible, as it is the literary source of our knowledge of His historical reality. But with such qualifications the statement does express the change through which we have passed. In the first three months of the year 1881 I heard Robertson Smith deliver the course of lectures afterwards published under the title of *The Old Testament in the Jewish Church*. In this he set forth the conclusions of "progressive Biblical science," for the teaching of which he was suspended from the exercise of his function as professor in the

Aberdeen Free Church College. Brought up as I had been in strict Presbyterian Calvinistic orthodoxy, including the belief in verbal inspiration, it can be understood how great was the shock, and how much need there was for adjustment between the new view and the old. While Robertson Smith was suspended from the exercise of his function as professor he was not deposed from the Christian ministry; and his case, while appearing as a defeat, was really a victory, for his opponents could not prove that his views were inconsistent with the theology of the Confession of Faith. Subsequent attempts to convict of heresy the two eminent Biblical scholars, Dr. A. B. Bruce and Dr. Marcus Dods, failed; and so freedom for Biblical scholarship was won. My own experience in Christian work among the slums of Glasgow so confirmed my own sense of the constant need of the Gospel of redeeming grace, that, whatever modification of views about the Bible itself the subsequent study of this progressive Biblical scholarship may have involved, my evangelicalism remained unshaken; and, whatever further progress I may have made since those days, it remains as unshaken, nay, is more deeply rooted in my thought and life than ever.

The rights of Biblical scholarship are now generally conceded, and need not be contended for. But three remarks must here be added:

(a) The Christian faith in Jesus Christ as Divine Saviour and Lord, the distinctive essential Gospel, has not been endangered or destroyed by the progress of this new knowledge; but rather Christ's uniqueness, supremacy, nay, absoluteness, in the realm of religion, have been thrown into greater prominence. As in the vision on the Mount of Transfiguration, Moses and Elijah have withdrawn; and we now see "Jesus only"; and we still see Him crowned with glory and honour that He might taste death for every man, and might be made perfect through suffering as the Author of salvation.

(b) The questions with which this Biblical scholarship deals—the date, authorship, occasion, literary character, and historical value of the writings included in the Bible—are questions with which only scholars adequately equipped with wide knowledge and sound judgment are competent to deal. An unsound scholarship can be corrected only by a sound, and not by any ecclesiastical traditions or dogmatic deliverances. Scholarship must, as it were, heal its own wounds. The ordinary Christian believer has no competence to deal with these matters, and no authority to oppose his uninstructed opinions to assured knowledge. With all respect be it said, some laymen need to learn that, however capable and successful they may have been in business, in some matters they are "innocents abroad," and should be willing to learn from their ministers who are better informed.

(c) While undoubtedly the duty of the minister is to preach the Gospel taken as widely as Divine grace and human need demand, and a sermon should not be a lecture on the Higher Criticism, yet it is a loss that, whether the fault be that of minister or people, the great mass of our congregations is ignorant altogether of this new, growing knowledge: for, on the one hand, it would bring an inspiring illumination as to the gracious condescension of God in His method of revealing Himself in the moral and religious education of mankind, and, on the other, it would effect a satisfying emancipation from false views about God, with which the unenlightened views of the Bible are bound up. As one who has himself experienced both this illumination and this emancipation, I do plead that ministers should be encouraged by their congregations to let them know what scholars have to say on all these questions of Biblical scholarship.

(2) I cannot forget the impression which was made upon me by reading Farrar's *Life of Christ*, which I read with eager interest as it appeared in monthly parts while I was still at school. Whatever defects the work may have from a scholarly or literary standpoint, it rendered an inestimable service to a multitude of people. It made Christ a historical reality, and not only a theological formula or a spiritual experience. Conscious as I had been from earliest years of Christ as living, loving, gracious Saviour and Lord, that book made the Gospels interesting as they had not been before. I do not now remember when the contrast between the historical reality and the theological formula became a problem for thought; but I do know that Christology has been a constant and dominant intellectual interest for more than forty years. As a young man in business, dividing my leisure between study and Christian work in the slums and "mean streets" of Glasgow, I prepared, with such resources of knowledge and insight as I could then command, a series of studies, eight in number, of the inner life of Jesus. That study was continued for more than twenty years, and its fruit was garnered in my book *Studies in the Inner Life of Jesus*, which was published in 1907, a few months after I became Principal of New College. More of my own inner life as well as thought has gone into this book than into any other I have written. I rejoice in the testimony which has reached me that it has been helpful to ministers in their preaching, and even to some theologians in their thinking on this great theme.

From that first impression of Farrar's *Life of Christ* my theological development has been, to use the current phrase, *Christo-centric*; central to it has been the historical reality—the person and the work—of Christ, which has given a more concrete content to the spiritual experience, and has corrected the defects of the theological formula. The demand recently made for a *theo-centric* theology I am not prepared to admit as valid. Theology is, of course, concerned

with God, and must be ; but what needs to be made distinct and certain is, how does it conceive God ? The term *Christo-centric* makes clear that God is thought of as He has revealed Himself in Christ, thus and not otherwise. The Barthian theology, which is a minor evil product of the war, gives us a lower conception ; progress lies, I am confident, in keeping to Christ in our thought and life as the true and living Way to the Father. The regulative principle to which I have been led may be formulated thus ; that only is to be included in the Christian theology which is consistent with Christ's revelation of the Father in word, deed, life, and death ; we must exclude every statement, even if it is in the Bible, that is inconsistent ; we can include any inference, even if not in the Bible, which is consistent with, and can be shown to be implicit in, Christ's conception of God. This principle must be used with adequate knowledge and disciplined judgment ; and yet it seems to me to be the only true principle. Thus for the Reformation *formal* principle of theology—the Holy Scriptures—I should substitute the historical reality of Jesus, the Christ, as presented in the New Testament ; and for its *material* principle—the doctrine of justification by faith—His revelation of God as Father.

(3) This twofold change—limitation of the authority of the Bible, on the one hand, exaltation of the authority of Christ on the other, necessarily involved manifold change in the content of theology, but a change which, however toilsome and painful at the time, showed itself afterwards gain, and not loss. For a young man starting on such an adventure, engaged in business and not a theological student, guidance was necessary and welcome. I am sorry to say that the ministers I heard had none to give. But there are two authors to whom I gladly offer my tribute of gratitude : Dr. Newman Smyth's book, *The Old Faith in New Light*, gave me the assurance that I need not lose my faith in re-thinking my theology, and the poems of Dr. Walter C. Smith proved guide-posts along the onward road.

I select three doctrines as illustrating what the change involved :

(i) Although the doctrine of election was not commonly preached yet it was firmly asserted. In 1840 James Morison had been deposed from the ministry of one of the Presbyterian churches for teaching the three universalities, that God loves all, that Christ died for all, and that the Spirit works in all. How a limitation to the comparatively few of God's love, and consequently of the efficacy of Christ's death for salvation and of the operation of the Spirit to produce repentance and faith, could be held by Christian men seems to us to-day incredible ; but it illustrates how a false view of the dogmatic authority of the Bible could dominate the Christian reason and conscience. One of the most gracious Christian personalities I have ever met—a hero of my boyhood—was Dr. John Cairns, and yet he

was a rigid Calvinist. We now all believe in the universal Fatherhood of God, the love which wills not the death of any sinner, but wills that all should be saved, if they themselves will. But we must beware of treating that truth as though it were a doctrine of natural theology, a matter of course, a truism, a commonplace. It is revealed and realized in Jesus Christ, His redemption of man from sin, and His reconciliation of man to God. Men are not by nature the children, but only the creatures of God. They become children, in the full New Testament sense, through grace, through the repentance and faith which is receptive of, and responsive to, grace. The universal Fatherhood must be individually apprehended and appreciated, and its blessings must be appropriated in the personal experience of the efficacy of Christ's Saviourhood, and the authority of His Lordship. The eternal purpose of God—His Fatherhood—is realized in a temporal process, men by grace becoming the children of God.

(ii) The acceptance of God's universal Fatherhood as revealed and realized in Jesus Christ has inevitably affected the conception of man's destiny. Most persons go to the Bible for proofs of their own beliefs, and are not aware that on this subject more than one doctrine can claim the support of Scripture. The doctrine generally accepted when I started on the theological quest which I am attempting to describe was that of eternal reward for believers, and eternal punishment for all who had not exercised faith in Christ as Saviour and Lord.¹ The New Testament has other types of teaching. Edward White found there the doctrine of *conditional immortality*, i.e., there is no natural immortality of the soul; only by faith can eternal life be attained. A similar view, based on the scientific analogy of the adaptation of an organism to its environment, has been in recent years advanced by Dr. James Y. Simpson in his book *Man and the Attainment of Immortality*. Farrar, in his book *Eternal Hope*, suggested the third view, for which some texts of Scripture can be quoted, that all will at last be saved. This problem cannot be solved by quoting the texts which support one view and ignoring those which support another. Here we must be guided by moral and religious reality, by the Christian conception of God. What destiny will and can Divine love appoint for man? The doctrine of eternal punishment in its crude form is impossible for any enlightened Christian conscience. To assert that all will be saved is to ignore the possibility of the persistence of sin and unbelief in some men, and the impossibility of God saving by any but moral and religious means. For persistent defiance of grace there can be only Divine judgment. If we believe in God's Fatherhood we shall believe that He will do all He can do as love, as holy love, to save all men; but should any refuse salvation, such penalty will fall on them as love, holy love, appoints.

¹ A Mr. Macrae, of Dundee, was expelled from the Presbyterian ministry for denying the doctrine of eternal punishment.

What we may and must insist on is that faith in Christ alone gives the certainty of eternal life, that unbelief holds the possibility of eternal death, the negation of all that eternal life means; that present character affects future destiny; and that the God who forgives penitent ever judges impenitent sin. The ultimate issue is eternal life or eternal death; and we can preach Christ as Saviour with no less urgency and conviction of appeal.

(iii) The conception of the Divine Fatherhood must affect our presentation of the doctrine of the atonement. I used to hear views about the death of Christ against which even as a youth my conscience and still more my heart rebelled. For the revolt against evangelicism there was in such preaching adequate justification. Any view which contradicts or even obscures the reality of the love of God is false. Christ's death did not make God loving; because God is love He gave His Son to taste death for every man. The Cross is not a sacrifice to God, but a sacrifice by God for man's salvation. No man has impressed me with his personal greatness more than Dr. Dale; but his book on the *Atonement* is not his best work, and it cannot be regarded as a final solution of the problem. Dr. Forsyth was in all his thinking dominated by this one doctrine; unkindly critics even said that the Cross was his obsession. It was a tragedy that the fertility and agility of his thought, the brilliance of his style, his love of epigram and antithesis, hindered his giving a clear exposition of the valuable contribution he had to make. Dr. Denney in his *Christian Doctrine of Reconciliation* has presented the doctrine with characteristic lucidity. While I find myself in general agreement, his treatment suffers from his characteristic limitation, his inability to appreciate the mystical and sacramental types of religion. While I do not find the sacramental type helpful to my thought, the mystical is so far necessary as I must advance from the forensic view of the first five chapters of *Romans* to the mystical, if we must call it so, of the sixth chapter.

It is only as we can make real to ourselves God's identification of Himself in the grace of Christ with man's sin, and man's identification of himself by penitence and faith with the love which, in forgiving, judges sin, that we can escape the externality of any objective doctrine of the atonement. No doctrine has caused me more distress of mind in order to hold fast the truth it contains; but with the years the conviction grows that it is Christ and Christ Crucified and Risen Who is the power and wisdom of God unto salvation. The Church can meet the enduring needs of man only as it can present the redeeming and reconciling Christ to men. Christ's person as the source of His work, Christ's work as the consummation of His person—here is the centre of Christian theology, of the revelation of God and the redemption of man. When asked to contribute a sermon to a volume with the

title, *If I had only one Sermon to preach*, the text I chose was Gal. 6¹⁴, "Far be it from me to glory save in the Cross of our Lord Jesus Christ, through which the world has been crucified unto me, and I unto the world."

II.

The manifold practical interests and activities—the temperance cause, the application of the Gospel to all social relations, the extension of that application to international relations, the movement for Christian reunion—which have in this order entered into my thought and life, are all rooted in my theology—the universal Fatherhood of God as revealed and realized in the person and work of Jesus the Christ as Saviour and Lord.

(1) I do not seek nor find my warrant for these interests and activities in the conception of the Kingdom of God, as many of my fellow-workers do, for the following reasons: (a) We must impose on the term a meaning other than a strictly historical interpretation allows; even if we maintain that in the Gospels an ethical as well as an eschatological aspect appears, Jesus certainly did not give to the phrase the varied content which is often put into it. (b) The phrase is rooted in Old Testament thought, which is remote from our own. (c) It is a figurative phrase, which cannot have the same value in a world in which kingship is fast losing its significance. Loyal as we may be, there would certainly be trouble if our king claimed such an authority as the phrase conveys. (d) Christ revealed God as Father, and He by His grace enables men to become the children of God, and the relation between God and man is love: "we love Him because He first loved us" and "the love of Christ (God's love in Christ's grace) constraineth us."

The family relationship is also an analogy, but it is an analogy of permanent and universal significance, and is in itself much more adequate and appropriate than that of Sovereign and subject. Every man must in all relations be regarded and treated as a child of God, so as to be enabled to become fully what God's love wills him to be. More and more I think of the sympathy, service, and sacrifice which the fulfilment of this purpose of God involves as a being crucified with Christ, since He still shares the travail of the world's redemption, and as a rising again in Christ, for His is the power to accomplish that redemption. In another Pauline thought I find inspiration—his universalism—that in Christ all differences of sex, class, culture, religion, nation, race, are transcended, and that in Him there is only one humanity, the family of God.

(2) The differences and the divisions of the Christian Churches, however, are a hindrance to the persuasive delivery of this wider message, and the effective discharge of this wider mission. The

Church must show the spirit of reconciliation within its own borders before it can fully exercise the ministry of reconciliation between interests, classes, nations, and races. Constance, where the World Alliance for promoting international friendship in the interests of Peace was born, was fitly followed by Stockholm, seeking to draw the Churches together in Life and Work; and Stockholm necessarily led to Lausanne, where the Churches tried to understand one another better as regards Faith and Order. I am quite aware that to many denominationalists this last movement appears a futility—one journalist referred to Lausanne as a fiasco—but I venture to prophesy that were there a retrospect of the next fifty years, Constance, Stockholm, Lausanne would then be seen in their full significance and high value. So confident am I of the accord with God's universal Fatherhood of these movements towards unity within the nation, among the nations, and in the Church of Christ itself, that I thank God with all my heart that I have not only seen the beginnings of, but had some share in, these interests and efforts. This extended vision of the Church's function is the consistent result of the transformed conception of God in Christ which I have witnessed.

(3) A larger vision imposes a greater obligation, and a greater obligation demands fuller resources. Who is sufficient for these things? Our sufficiency is of God. The progress in thought and life which I have endeavoured to sketch has led me to the conviction that what we individually need—and the Church corporately needs—is *revival*, not in the conventional sense of a period of excitement about the things of the soul, but a recognition and realization in personal experience of the presence and power of God's Spirit. In the second century the doctrine of the Holy Spirit fell into the background because the experience of the Spirit decreased. To-day there are theologians who would identify the Spirit with the Risen Christ, and deprecate any doctrine other than this. I rejoice and am grateful that my friend and colleague Dr. H. Wheeler Robinson has just published a book on the Holy Spirit, for my own thought and life have led me to give an increasing value to the experience and the doctrine of the Holy Spirit; such progress as I have made in theology has had as its consummation the conviction that no conception of God is so significant for thought, and no experience of God so valuable for life, as is that of God as Father, Son, and Holy Spirit. If the dogmatic formulation as in the Athanasian Creed has proved a burden to the mind, the experimental presentation in the New Testament is a boon, the highest boon, to the whole personality, since the love of God (the eternal reality) revealed in the grace of Christ (the historical manifestation) is realized in the common possession of the Spirit by all the saints (the personal experience).

ALFRED E. GARVIE.

RELIGION IN THE SCHOOLS.

I ASSUME that I am writing for those who desire religious instruction to be given in the schools, and as a life-long worker in educational administration and legislation, I will try briefly to describe the practical details of the problem—the “rock,” the “thorns,” the “good ground,” and the “wayside” on which seed may be scattered.

The teaching of religion is such a personal matter between scholar and teacher that we must not forget that in this regard each school is a separate institution, and that even each class-room in a school is to some extent a separate problem. In our public elementary schools we have 150,000 class-rooms under 150,000 class teachers. Their pupils number over $5\frac{1}{2}$ millions; I will give you very simple figures grading these roughly according to age and capacity. There are many possible variations, but a period of four years is a normal educational course, and 4 years is easy to remember. From 4 years to 8 is the Infant section, 8 to 12 the Junior section, 12 to 16 the Senior or Adolescent—this ought to be 18 rather than 16, but we are only getting 16 slowly established as a school period, and it is well to accept 16, and to make the four years from 16 to 20 a great miscellaneous and continuative period; the final four years of 20 to 24 represent the adult period, covering College, University, and the new far-reaching schemes of adult education.

It is clear that, taken broadly, these five periods of 4 years each, being largely in separate institutions, present clear and separate problems to administrators and teachers.

(a) 4 to 8 is in some ways the best. It is the age of rapid discovery, unquestioning faith, and abounding love and devotion, where the unseen is even more vivid and true than the seen.

(b) 8 to 12 is much more material:

Heaven lies about us in our infancy:

Shades of the prison house begin to close

Upon the growing boy.

This is the unique period of rude physical health and activity. The brain is already of adult size and weight, but only the animal qualities and interests—courage, adventure, hero-worship—are developed.

(c) At 12 comes a new life with reasoning power, sympathy, ethical, æsthetic, and spiritual experience, and the dawn of all the mental qualities of adult life.

It is not difficult to assign to each of these periods a definite aspect and stage of religious instruction, and to say where and at what stage it shall be merely inspirational, or devotional, or ecclesiastical, or theological.

That is a rough sketch of the schools (150,000 class-rooms), the field in which we have to work and sow the appropriate seed which will make religion really part of every day life to each little soul.

I will only say one thing now of the religion to be taught. For here we meet the great problem which few people realize is peculiar to England, and makes our practical difficulty. In England the denominations are so evenly spread over the land that it would be difficult to find a district in which the local school is not used by several of them; and our problem is whether this mixed assembly can be given genuine religious teaching without offence to one or other of the diverse sections. Is it really essential that religious instruction shall aim at "attaching" the children to our particular denomination, with the corollary that we are thus "detaching" some of the children from their own denomination?

In 1870 Mr. Forster said that he had made every school "suitable" for all comers by providing that if the parents did not approve the religious teaching offered, their child need not receive it, and so would have none. Recently I heard the President of the Education Section of the British Association suggest a "right of entry" for representatives of denominations, each coming into the schools to teach his own flock. He was immediately countered by the Parliamentary Secretary of the Board of Education, who suggested as an alternative a "right of exit" for the children, who should leave the school during the religious lesson, and go each to its own church or chapel for its own brand of religious instruction.

There is nothing new in these three makeshift proposals; they have been before the country many years, and occasionally tried, but never continued for long.

So far as schools provided by ratepayers are concerned, the Act of 1870 provides, as another solution, that any religious instruction which the school authorities think well may be given, so long as the formularies distinctive of any particular denomination are not taught. This brought in the widest freedom and elasticity so long as "attaching" and "detaching" was not involved. It has been in operation for nearly 60 years, and two-thirds of the child population are taught under it to-day (4,048,118 out of 6,097,922). The usual practice has been to shut the representatives of the various denominations in a committee-room, and let them agree on a syllabus.

Side by side with these schools provided by the ratepayers, there are schools provided by religious denominations and others, with sectarian intent. These are largely a survival of the system before 1870, when all schools had to be provided by voluntary effort. In 1870, when they might well have come to an end, they were accepted as part of the national system then created; and, though on the whole a diminishing part of it, they still contain to-day 2,000,000 children

(2,049,804). The settlement of 1870 was that their managers should provide the buildings and half the cost of carrying on the work of the school; in return they retained the exclusive management, including the appointment of teachers and the direction of religious instruction; and (subject to the conscience clause) these schools were recognized as "suitable" for all comers—the ratepayers being only allowed to "supplement but not supplant" them when providing new schools.

In 1902, by an act of aggression which was deeply resented as a breach of the settlement, the whole cost of maintenance was transferred to the ratepayers, the sole return being the admission of managers appointed by public authorities to the extent of one-third.

There are over 12,000 (12,151) of these schools, but as a rule they are small, often very small (and therefore very costly), the average size being less than half the average size of Council schools. But 12,000 is a large number and we must examine them more closely. About 500 are mainly of Free Church origin, survivals of 1870, quite resigned to transfer or extinction whenever the convenient moment arrives. 1,200 are Roman Catholic, and a dozen Jewish, actively serving their own people in the Catholic and Jewish quarters of towns and cities, and very determined to continue. The remainder, 10,500, are the survivors of the Church of England's venerable claim to educate the whole nation in the principles of the Established Church. That claim has failed, and in principle is surrendered, but in practice it survives in thousands of rural schools which are the only schools available for the Free Church villagers. And it is this which is the acute point of the "non-provided" schools problem.

It is these (let us say moderately 5,000) single area rural schools which are provoking political movements to-day. One reason is that many of the buildings are old or unsuitable and must be replaced. The other reason is a very strong movement, on educational grounds, to take the older children (over 11 or 12 years of age) from a group of these small schools, and make of them one Senior or Central school for better teaching.

This Central school, as a rule, will be provided inevitably by the Local Authority, and be under public management, with undenominational religious instruction, and with teachers and managers released from sectarian tests. The educational leaders of the Church of England say they must welcome this better educational provision; but the extreme Anglicans generally move an amendment, saying that they will accept the scheme, provided that the Central school is put under Anglican auspices. So the solution becomes contentious.

This contention raises all the points of the political "education question." Legislation in their favour is demanded by the Anglicans, and has, in fact, been promised by the present Govern-

ment. Various schemes have been actively promoted, but at the present moment all are withdrawn, and a large Anglican Commission is sitting to devise a new one. I wish that we had it before us, but we can guess enough to know that we are once more on the defensive against a new act of aggression.

I think that I have summarized (1) the facts of the present situation, and (2) the real active movements that are on foot. It remains only to consider briefly the policy we should follow.

(a) We must try to unite all parties and creeds in support of the proposal to deal comprehensively with the education of the children of the 12 to 16 period.

(b) Especially must we secure at last the policy, which has been advocated for 70 years or more but which seemed hopeless, of "decapitating" the little village schools and concentrating the older scholars in centrally placed schools worthy of their claims.¹

(c) Many members of all Protestant denominations recognized the present moment as a great opportunity for agreed schemes of religious instruction within the present law. Conferences have sat in many districts, and some notable schemes have been worked out by the best brains of various denominations. There is now a variety to select from, and districts which have not made schemes of their own have adopted one from other people. *The Cambridgeshire Syllabus of Religious Teaching for Schools* ² is apparently the most acceptable.

(d) Free Churchmen have a great and most hopeful work in uniting all the Churches in each area to help the Authorities (municipal and ecclesiastical) by preparing an agreed syllabus which can be accepted by both. (It is not an idle dream that similar religious teaching may come to be given in the majority of local schools, both Council and Voluntary.) To do this by agreement but not by compulsion will do much to silence those who are merely scrambling for a denominational advantage. The ostensible cause of all our disagreement will be removed when a joint syllabus is formally adopted and published. It may even include alternatives or variations for particular schools or groups of schools. But the preparation and regular revision would make for union and peace.

(e) Then, again, better understanding and comradeship would come if much more care were used in the selection of school Managers and in delegating substantial powers to them. The Education Act has given especially wide powers to Local Education Authorities in selecting Managers for Central schools; and in London many early difficulties were smoothed over by a Committee for each Central school composed of representatives from each contributory school.

¹ Apart from all else, this undoubtedly offers a real emancipation, both educational and religious, to the Free Church children of the villages. They have waited long! And we must not fail them now.

² Cambridge University Press, 1/6.

(f) I have already spoken of the possibilities under the present law of the "right of entry" and "right of exit" as instruments of local compromise and of local employment, by agreement, in suitable cases.

(g) The main point is that the great and immediate task before the country for some years to come is the consolidation and the development of the educational period of 12 to 16, on the lines of the "Hadow Report."¹ This is well on the way in many districts, and it calls for the devoted services of all friends of education. It will not be helped by political conflict or by contentious legislation. It is true it calls for some sacrifice by some ecclesiastical Managers, but it offers a larger educational advantage to their children and greater civic and religious influence to themselves. And I have tried to show several harmless concessions by which unity and progress in the work may be accomplished.

(h) One more point I must add, of special interest to us. Various types of schools will be created as this 12 to 16 period takes shape, and, whatever these schools may be called, the principles established in 1870 for Public Elementary Schools should apply to them. These are mainly, free admission, public management, conscience clause, Cowper-Temple clause, and ultimately the right of every child to a school place and to compulsory attendance. More than 95 per cent. of the nation goes through the public elementary schools at the age of 10 to 11,² and this next stage, whatever name it bears, is but the continuation of the national system enacted in 1870, and these safeguards of civil and religious liberty, enacted in 1870, were intended for all schools receiving grants of public money, and they must be preserved.

(i) In a spirit of peace I have tried to show how much work there is to be done in the friendly co-operation of all creeds and parties, without resort to the political arena and legislation. Of course impatient people ask for a complete "settlement," and for the immediate "abolition" of the Dual System. But, notwithstanding many difficulties, what is required for educational progress is peace, toleration, and patience, to which I will add vigilance and activity: and the problem will gradually settle itself. Time is on our side without conflict.

(j) But if the Established Church renews its appeal for legislation, and conflict comes, the plain man will have much to ask before new ecclesiastical claims are considered. The first elementary and obvious completion of the Act of 1902 would be to give the Local Education Authority the exclusive power of appointing and dis-

¹ *The Education of the Adolescent*. Report of the Consultative Committee of the Board of Education (H.M. Stationery Office, 2/-).

² *Annual Report of the Board of Education*, Cmd. 3091, p. 117.

missing teachers and other officials whose salaries that Act compelled them to pay; and to this may be added the power to close, transfer, or reorganize any of the schools which that Act compelled them to maintain. These are the obviously omitted and overdue parts of the financial policy of 1902.

This rectification of old grievances should precede any creation of new sectarian privileges, or even the much needed consolidation of the existing law.

I appeal to Nonconformists to be active, not only as citizens, but as those who have a great educational tradition. The common story now being told on Anglican platforms and in pulpits almost every day is that the Church of England alone cares about education and did everything for it long before the State intervened. That is not true.

The Statutes and other enactments which ages ago created Nonconformists indirectly committed national education to their care. Popular education was a Puritan tradition, and the great expulsion of pastors, university dons, and schoolmasters in the 17th century flooded the country with teachers who not only opened schools and academies, but were able freely to introduce to this country the "new learning" from the Continent. For a whole century and for nearly two centuries, the initiative in education, the efficiency and enterprise, came from the famous "Dissenting Academies" and their imitators. The older Schools, under strict clerical control, remained impervious to new ideas, even when they did not perish utterly. Nonconformist teachers were proscribed and persecuted, but with popular support and direction they carried forward the torch and saved and developed our national education.

Then came the nineteenth century, which saw a few of the ancient institutions gradually recover a place in the national system, but which also saw the ideal of "popular control" grow big, in opposition to the outworn control of ecclesiasticism. To this popular control we owe nearly all that is new and best in national education to-day; and its evolution during the last hundred years has been mainly due to the Nonconformist support of "British" elementary schools, independent secondary schools, municipal universities, and other evolutionary efforts.

Let us not be hypnotised by the existence of 10,000 antiquated village schools, or even a couple of glorious Universities, but proclaim the glory and the spirit of a national provision of efficient and progressive education, free and unsectarian, and under popular control, which we owe so much to the steadfast unselfish patriotism of "Dissenters," from Wycliffe, Milton, and Cromwell, down to our own time.

A. J. MUNDELLA.

THE APPROACH TO CHRISTIANITY IN SOCRATES.¹

THE life and teaching of Jesus Christ have been regarded as the culmination of a gradual development in the reflections and ideals of the ancient teachers of Judaism. He was the last and greatest in the long line of the prophets, and is recognized by the Churches which bear His name as the fulfilment of the Messianic Hope of prophecy. There is, however, another line of approach to the Christ of the Gospel. If the prophets of Israel point to Him as the goal of their moral and religious aspirations, there is also an approach to Him in the teachers and philosophers of Greece. Philo Judæus did not hesitate to allow that the greatest teachers of Greek philosophy included in their utterances many elements of Divine truth. It is true that Philo, "Hebrew of the Hebrews" though he was, had fallen under the irresistible spell of Hellenic culture, so influential in his day in Alexandria, yet his frank admission of the teachers of an alien race into the circle of Divine inspiration suggests that a line of approach to Christ may be found in the best thoughts of ancient Greece.

The choice of Socrates as a subject of enquiry on this point is justified by the fact of his unrivalled importance in the history of ancient thought. It was his influence pre-eminently that gave the impetus to all subsequent developments of Greek philosophy down to its contact with the Gospel, and although he is separated from Christ by nearly four hundred years, yet the intellectual and moral atmosphere of the first century into which Christianity was introduced was largely created by the impulses he supplied. The rapid assimilation of the Gospel message by the Gentiles who heard it from the lips of Paul and his fellow apostles certainly seems to argue some previous philosophical preparation.

Socrates has been aptly described as the John the Baptist of the ancient world. He occupies a central position in the history of Greek thought, standing like the Baptist between an old dispensation and a new. The old ideals of Greece were falling into decay. Like his Jewish counterpart, Socrates pointed forward to a new order. Even as the Baptist called men to repentance as the preparation for a new

¹ This article was written before I had seen Mr. John S. Hoyland's recent book, *The Great Forerunner*, in which attention is drawn to the many remarkable parallels between Platonism and Christianity. Mr. Hoyland's very suggestive work does for Plato what I have tried in this essay to do for Socrates. It is matter for satisfaction that several of the parallels here drawn between Socrates and Christ also impressed the author of *The Great Forerunner* in his study of Plato.—L. R. C.

mode of life, so Socrates again and again had bidden the Athenians examine themselves and reflect whether the knowledge they possessed were really knowledge or only a pretence of knowledge.

But here the parallel has its limit. John the Baptist put forward no claims to be a teacher of men with some new system to impart. He "must decrease" to give place to another. He was simply a "voice" pointing onward to a greater who should come after him, and his main purpose was to direct the attention of his contemporaries to the words of Him Whose way he was commissioned to prepare. Socrates, on the other hand, was no man of the desert, issuing forth for a brief ministry, and as suddenly retiring again into obscurity. He claimed a wisdom of his own, even though it was the wisdom of knowing that he had no wisdom. He was convinced that the professed knowledge of the teachers, the poets, the philosophers, the politicians, the craftsmen, of his day was not true knowledge; he was possessed of the conviction that he had been sent by God to rouse men from apathy and selfishness, and, by means of the new weapon which he had forged, the weapon of cross-examination, to lead them to the discovery of truth and teach them what was truly good and useful. Socrates was emphatically a pioneer in thought, the instigator of a new line of enquiry, the originator of a new philosophic method which has exercised an unparalleled influence on the history of human progress.

"He was constantly in public," says Xenophon, "for he went in the morning to the places for walking and the gymnasia; at the time when the market was full he was to be seen there; and the rest of the day he was where he was likely to meet the greatest number of people; he was generally engaged in discourse, and all who pleased were at liberty to hear him."

This description of Xenophon gives an impression of much more than a "doctrine of repentance" and a "voice crying in the wilderness." The sight of Socrates teaching day by day in the public places of their city might well have moved the men of Athens to say, as they of Capernaum later said of Christ, "a new teaching!"

In any attempt to draw a comparison between ancient philosophy and the Gospel, some account must be taken of the attitude of the early Christian apologists. They were themselves converts from the older religions, and had been reared in the intellectual atmosphere that the older systems of thought had created. Some weight therefore must be attached to their judgments as being a product of actual experience. Two opposite points of view are discernible. Tertullian regarded philosophy as the offspring of heathenism, and as such altogether inspired of the devil. But a truer and loftier estimate was formed by others of the Fathers. Clement of Alexandria held that in philosophy God spoke to men before the coming of the incarnate

Word, and through it sought to train the nations for the fuller revelation which was to follow, while Justin in his "Apology" goes so far as to declare that Socrates and Heraclitus, as well as many another of the ancient thinkers, were true Christians before Christ, and witnesses for God against the errors of idolatry.

No teacher in pre-Christian history more completely justifies this remarkable admission than Socrates. As we think of him in the crowded market-place of Athens, talking to all and sundry in the gymnasium and the workshops, sinking every personal ambition and selfishness in his unwearied efforts to train men in virtue, we are irresistibly reminded of One Whom Peter describes as "going about doing good." In his poverty and self-denial, in his simplicity and utter independence of material wants, Socrates stands forth as a literal exemplification of the Gospel teaching that "life is more than meat," and consists not in the abundance of the things that a man possesses. Like the Nazarene, he had no political, religious, or social status, he gave no methodical teaching and accepted no fees, but always and in any place he was ready in private or public discourse to urge upon whomsoever would listen to him the desirability of reflection on their own conduct, and the necessity for self-culture in knowledge and the practice of virtue. His own description of himself appears in Plato's "Apology":—

"I do nothing but go about persuading you all, old and young, alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue come money and every other good of man, public as well as private."

What part Socrates might have played had he lived four hundred years later and within reach of the influences which emanated from Christ and the apostolic circle, cannot of course be known, but a study of his life and character leaves us with an impression of selfless devotion and courage like that which breathes through the lives and labours of the earliest Christian disciples and even of the Founder of Christianity Himself.

A further parallel to Gospel history may be found in the social and moral conditions into which Socrates had to fit his life and teaching. When Christ went forth to teach, He found a religion and ethic rooted in tradition. It was a system founded on a body of Pharisaic regulations handed down from the past, a system meticulous and inclusive, and leaving no opening for the exercise of individual opinion and reflection. Christ sought to replace the traditions of Judaism by new interpretations of righteousness based upon a rational consideration of man's duty to God and to his fellow men. Scarcely any part of Christ's teaching impresses us more forcibly than His appeals to men to modify their mechanical obedience by a true com-

comprehension of the deeper laws of God which lay behind the traditional code laid down by the scribes. Again and again does He pronounce His judgment that "they make the commandment of none effect by their tradition." Everywhere in the Gospel do we recognize that His teaching is pre-eminently a call to men to lift from their minds the dead hand of custom, so that without prejudice they might arrive at the truth. What is this, we may reverently ask, but a reiteration of the words of Socrates to the Athenians?

"The greatest good of man is daily to converse about virtue, and all that concerning which you hear me examining myself and others. . . . The life which is unexamined is not worth living."

As in Palestine in the first century, so in Greece four centuries earlier, moral standards were defined by the laws, partly also by age-long custom. It was a morality resting upon tradition, and was accepted by the mass of men with unquestioning assent. Socrates made it his mission to urge men to enquiry. Traditional standards were only to be accepted when they are found to be supported by knowledge; authority and custom are not sufficient to give them validity; obedience to them is only to be accorded in so far as they find support in personal conviction. We miss here, it is true, that appeal to God's commandments so prominent in the Sermon on the Mount, yet the attempt of the Athenian sage to improve human conduct by submitting tradition to the test of reason is strikingly echoed by Christ's call to men to modify tradition by reflecting on those deeper laws of God that lay behind.

A comparison of the life and character of Socrates with that of Jesus discloses many remarkable similarities. He combines sociable geniality with a solemn consciousness that he was given to the State by God, even as the Son of Man "came eating and drinking," yet at the same time preferring august claims to be the Word made flesh; he combines a conservative devotion to the gods with a revolutionary application of reason to discover a new morality, even as Christ adhered to "the law and the prophets" whilst insisting on a new interpretation of them in opposition to the received tradition. But perhaps the closest approach which he makes to Christ is his conviction that the manner of his life was actuated by a Divine call, and that in all he did he was working out a Divine mission. He is "given to the State by God," a unique boon, "for if you kill me," he declares to his judges, "you will not easily find another like me." It is God Who "orders him to fulfil the philosopher's mission of searching into himself and other men"; he must

"obey God rather than men; and that I am given to you by God is proved by this:—that if I had been like other men, I should not have neglected all my own concerns or patiently seen the neglect of them during all these years, and have been doing yours, coming to you

individually like a father or elder brother, exhorting you to regard virtue; such conduct I say would be unlike human nature. And had I gained anything, or if my exhortations had been paid, there would have been some sense in that; but now, as you will perceive, not even the impudence of my accusers dares to say that I have ever exacted or sought pay of any one; of that, they have no witness. And I have a witness of the truth of what I say; my poverty is a sufficient witness."

How forcibly does this recall the Gospel narrative of those other scenes in Galilee and Judea when a greater than Socrates spoke of Himself and His mission with the same blending of dignity and humility:—

"For this cause came I into the world, that I should bear witness unto the truth. . . . For I spake not from myself; but the Father which sent me, He hath given me a commandment, what I should say, and what I should speak."

Turning to the teaching of Socrates, here again we meet with many striking parallels to that of the Gospel. If Christ insisted that the whole law and the prophets hung on love to God and man, a love that was to be extended to enemies and friends alike, Socrates in his time had revised the ancient standard of Grecian morality which judged a man to be virtuous if he habitually did good to friends and harm to foes, by asserting the higher law—that it was always wrong for a man to injure another, even when he had previously received injury from him.

"And what of doing evil in return for evil, which is the morality of the many?" he says in the "Crito," ". . . We ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him."

The following extracts from Xenophon's "Memorabilia" are not without the suggestion of an attitude and spirit almost Christian.

"To the gods he simply prayed that they would give him good things, as believing that the gods knew best what things are good."

Speaking of the value of religious offerings:—

"When he offered small sacrifices from his small means, he thought that he was not at all inferior in merit to those who offered numerous and great sacrifices from ample and abundant means; for he said that it would not become the gods to delight in large rather than in small sacrifices; since, if such were the case, the offerings of the bad would oftentimes be more acceptable to them than those of the good; nor would life be of any account in the eyes of men, if oblations from the bad were better received by the gods than oblations from the good; but he thought that the gods had most pleasure in the offerings of the most pious."

This well-nigh touches the level of the passage in the Sermon on the Mount where Christ bids a man delay his sacrifice on the altar till he has reconciled himself to his brother-man. Both passages are identical in insisting that a sacrifice derives its value not from its

own intrinsic worth, but from the spirit of the one who offers it, while 'How can a man propitiate them (the gods) better than by obeying them to the utmost of his power?' might almost be the original of words recorded in *Mark*: "to love his neighbour as himself is much more than all whole burnt offerings and sacrifices."

Yet, in spite of all these approximations to Gospel teaching in the Socratic philosophy, we are constantly brought face-to-face with the essential differences which separate it from Christianity. There is often a wide divergence of meaning underlying sayings in which the words are almost identical. When, for example, Socrates appeals to God as the source of his authority and inspiration in his vocation, we have to bear in mind his belief in a plurality of gods. He is a monotheist only in the sense that he distinguishes One from amongst the other gods as supreme, omnipresent, and all-wise. But this is not the monotheism of the New Testament. Socrates speaks repeatedly of "the gods" evidently as existing alongside the Supreme Deity as subordinate, inferior, local divinities. Moreover, his God is not "the Father" of Christian revelation, but Reason or Intelligence, ruling the world, not apart from nature but "in everything," as the soul in the body directing and ordering it. Similarly, in regard to many other elements in the Socratic teaching, where there is resemblance to the Gospel, subtle differences underlie superficial likeness. To take another instance: abstinence is advocated in words that remind us of the apostle Paul, but a deeper scrutiny shows that in the one it is urged out of respect for the body which is "the temple of the Holy Ghost," to be guarded from the defilement and abuse of sensual excess, whilst in the other it is to be practised as a means of acquiring independence for the individual from wants and desires. Again, prayer in Socrates is not "in all things making known your requests unto God" in faith that the wisdom and power of a Divine Father shall assist and direct human intelligence in all matters, even the most commonplace; it is consulting of the gods only in matters incapable of solution by unaided reason. Thus prayer is the last resort of a man in perplexity, while for the Christian it is the channel of an abiding communion between the soul and God.

Most of all we miss in Socrates an absolute standard of good so prominent in the New Testament. He has much to say concerning the Good in his teaching. A man can only attain to Virtue, life's greatest prize, by knowledge about the Good. But to the question as to what the Good is no clear and definite answer is forthcoming. Things are good only "with reference to the objects for which they are serviceable." In the "Protagoras," Socrates takes the position that sensual desires are evil only if they are attended by pain and other evil consequences. Gymnastic exercises, on the other hand, though

painful, are good because they ultimately bring health and improvement of the bodily condition. This gives us no absolute standard of goodness at all; the good is merely that which is advantageous for the particular purpose in view; and morality is thus seen to be grounded on utility. How far is this from the Christian sense of sin so clearly defined as rebellion against the Divine laws.

Another essential contrast to Gospel teaching is seen in the Socratic doctrine of Divine Providence. Discoursing with Aristodemus on this subject, Socrates demonstrates his proposition that the gods take thought for men, by pointing out the fitness of the physical universe to meet human needs. But how much more personal, more warm, more tender is the relationship between God and man depicted in the words of Christ, where He speaks of God's care for the lily and the sparrow! Here is a Being Who ministers to men not merely through the chill medium of impersonal natural law, but Who manifests, over and above the ordinary physical conveniences of the universe, the compassionate love of a father to his children.

Further contrasts are afforded by the Socratic doctrines concerning immortality. In Plato's "Apology" Socrates speaks in a lofty strain about death. He finds "great reason to hope that death is a good," but his reasoning never rises to more than an uncertain conjecture, and to the last he was undecided whether death was "a state of nothingness and utter unconsciousness" or "a change and migration of the soul from this world to another." Consequently, though we see in Socrates a sublime, almost a Christian, resignation to death at the hands of his judges, still there is lacking that transfiguring joy which the "hope of glory and of immortality" gave to the triumphant deaths of the martyrs of the early Church.

The biographers of Socrates lay great stress on his piety and devotion to the gods. Xenophon opens his "Memorabilia" with an indignant refutation of the charge against him that he failed to pay respect to the gods whom the city respects. Likewise Plato, in the "Dialogues," does not fail to emphasize this characteristic in his master. Amid the general scepticism of that age, engendered by the prevailing Sophist teaching, we are impressed in Socrates by an intense religious consciousness. He feels God to be near enough to the life of this world to impose on men's consciences obligations and duties, and to call them, as shown in his own case, to a definite task and mission. Yet there is an utter absence in him of that sense of familiar contact with God and a higher spiritual world which breathes in every page of the New Testament. His philosophy centres chiefly in this present life. Man's supreme aim is the attainment of virtue through knowledge by unaided human effort, with no certain hope of

Divine awards in the life to come. The Socratic philosophy shows us two separated worlds—the one, that of the gods; the other, that of men who struggle upward to virtue through reason, a contest in which only a little coterie of philosophers can hope to win, the great mass of men being left hopelessly behind. In the apostles and saints, on the other hand, man is not left to the cold light of reason and the impersonal forces of the physical world. Knowledge and strife are still necessary for the achievement of virtue, but Divine illumination streams forth upon struggling men from a spiritual world that lies all about them, and God is a Being with Whom they may have familiar communion, and upon Whom they may rely for present help. It is one of the leading thoughts of the Gospel that “the tabernacle of God is with men.” God in Christ is near to the hearts of men, a Friend, a Brother, moved by their supplications, rebuking their baseness, inspiring and aiding their efforts in a loving communion, and reconciling them to the suffering and disappointment of this life by the consideration that it is but the preparation for a higher future existence of closer fellowship with Himself.

But, in spite of all these contrasts, the approach of the Athenian philosopher to the Christian revelation still remains impressive to a high degree. His followers regarded him with a veneration which rivals the awe that Jesus inspired in the Twelve; his biographers wrote of him as a perfect man worthy to be regarded as an example of morality and right living. Xenophon says that “no one ever saw or heard anything wicked in Socrates; he was so pious that he did nothing without the sanction of the gods; so just that he never wronged any man in the smallest degree; so temperate that he never preferred pleasure to virtue; so wise that he never made a mistake in deciding between what was better and what was worse.”

If Socrates was sublime and perfect in his life, no less was he in his death. Like the Son of Man, he was martyred to a combination of religious and political motives, a martyrdom to which he resigned himself with a truly Christ-like submission, stating the truth before his judges without fear, as he had always stated it in the public places of Athens:—

“If you kill me you will find none other such. Men of Athens, I honour and love you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting anyone whom I meet after my manner, and convincing him, saying: O my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honour and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all?”

One of the last acts of the Divine Founder of Christianity was to provide for the continuance of His teaching. We may read this into

the commission He gave to the eleven in Jerusalem to "go and teach all nations," as well as into His much-debated words: "Thou art Peter, and upon this rock I will build my church." There can be no doubt also that in the energy and persistence with which the disciples of the early Church laboured to produce visible communities of Christians in the cities of the Empire there is evidence that Christ said much more on this subject in His training of the twelve than the Gospels record. Socrates, on the other hand, founded no school. He repudiated the title of master. But he gave an impulse to philosophy which has exercised an immense influence on the whole subsequent history of speculation down to the present time, comparable even to the influence of the Gospel in the sphere of religion.

Obviously, parallelism does not argue connexion. There is no mention of Socrates in the Christian Gospel, nor any evidence that Jesus owed anything of His own thought to the labours of the great Athenian sage. But there is something suggestive even of mystical connexion in the statement of Justin Martyr: that the Word which was made flesh in order to save the world was also the Word which taught the world in former ages, and that the Word which spoke to the Jews in the Law spoke also to the Gentiles by philosophy: "For all the writers (of antiquity) were able to have a dim vision of realities by means of the indwelling seed of the implanted Word."

L. RACE CLOUGH.

WAR-EXPERIENCE AND RELIGIOUS EXPERIENCE.

THE subject which it is intended to indicate by the above title may be more clearly suggested by reference to a phrase in James's *Varieties of Religious Experience*. In dealing with the place of asceticism in the history of religion he speaks of a modern need for "a moral equivalent of war." The phrase was once a familiar one, and was quoted in almost every discussion of war in those distant days when war itself was an indefinite general concept to most of us. To-day, on the other hand, when the indefinite general concept has become something too vivid and precise, recalling torn intestines and dirty bandages, it is no longer suggested that we stand in need of "a moral equivalent for war"; but instead there is a sustained outcry, like the outcry of a generation somewhat demoralized, against the bare idea of war. The phrase that has now become commonplace is one which is applied to the possibility of a future war—"the end of civilization."

Yet this is, to say the least, one-sided. In the tenth year from the Armistice it is about time for us to assess the moral significance of war in a mood free from panic. For it *has* a moral significance, as one of the facts of life. It is no more possible for a nation to guarantee that it will learn the arts of war no more than it is possible for an individual to achieve security against the ills of life. It is only the mythical "normal man" of the psychologist who sits all his life "under his own vine and fig-tree, none daring to make him afraid," and if such a "normal man" ever really existed it could only have been in the person of the Buddha, when he attained to a state of illumination under the Bo-tree. If we are neither Buddhists, however, nor "normal," we may well consider it worth while to look for those qualities of human nature, both good and bad, which are revealed by war. If we do this without prejudice and without passion, we may have a clearer idea of the kind of "moral equivalent" of which we stand in need.

(1) The largest way of stating the difference made in the soul of a man by the experience of war is to say that the power of the Almighty overshadowed him. The "fatalism" of our soldiers was often remarked. When the bullet comes that has your name on it your time is up, but till then you are immortal. Fatalism is not so much a way of thinking as a way of avoiding thought. Nevertheless there is a positive contribution to experience when an eight-inch shell explodes fifty yards in front of you, and then another one fifty yards behind you, the third fifty yards to the right, the fourth fifty yards to the left, and when it has thus been demonstrated that an unseen

enemy is ranging on the spot where you are stationed, and you wait at your post for the inevitable sequel—which mysteriously does not come. Meanwhile the self-sufficiency has oozed out of you. If this kind of experience be repeated a great many times it is evident that one of two things must happen to you. Either you resign yourself to a stupid, irresponsible fatalism, or else your sense of responsibility is tremendously quickened. Literally, you *respond*.

If the dogma of predestination had still been a real article of the Church's faith, I do not doubt that there would have been a great access to its membership in the days that followed the Armistice. For predestination is by no means the same thing as fatalism, but rather its opposite. It was the faith, as John Richard Green testifies, which made Cromwell's soldiers invincible. The war-experience, it might be said, made men believe in God even while they still did not know what to believe *about* Him. It was simply impossible for them to believe about Him, however, that the respectable virtues of the prosperous peace-loving citizen were a reflection of His character. One of the most popular subjects of discussion in barracks and billets was summed up in the question, "Who is God, anyway?"

This state of mind—so strange to people who did not share the experience—was described by the *Student in Arms* in 1915. It was the foundation of a book by Mr. Studdert-Kennedy, whose loyalty to psychological facts cannot be praised too highly. He tells us that an officer in hospital recovering from very serious wounds said to him: "What I want to know, Padre, is, what is God like? I never thought much about it before the war. I took the world for granted. I was not religious. . . . But now it all seems different. I realize that I am a member of the human race, and have a duty towards it, and that makes me want to know what God is like."

This was not the querulous demand, "Why does God permit evil?" That was a metaphysical problem facing the people who had to spread margarine on their bread instead of butter. No, this was a genuine sense of insufficiency and awe before what Otto calls the *mysterium tremendum*. Nor is it to be described as either fear or superstition, except as all religion appears to the rationalist to include elements of both. It was an approach to reality, and for those who had any recollection of them it at once brought up to date the old doctrines of predestination and of providence. The bias of the mind was changed. If old dogmas should ever have appeared to be unintelligible or absurd, the tendency developed to suppose that the reason must lie in some defect of our experience and not in any inherent unintelligibility or absurdity in the dogmas themselves.

And is not modern experience defective? The fear of change, which is a principal cause in promoting our mechanical order of society and our routine way of living, has been encouraged by its

success, and has at length asserted that change is illusion. Before the war James described the fear of poverty as "the worst moral disease of our civilization," because it promoted the scramble for wealth. This is one aspect of the fear of change, with its consequent "permanent hypothesis." As a matter of observation we know that when a social catastrophe is imminent the newspapers say one after another that it is "unthinkable," and this actually is taken to be sufficient excuse for refusing to think about it. Without any moralizing at large, the point may be made that the average modern experience is in this respect so defective that our current rationalizing religion simply begs the question of life, and that the revelation in the war of our essential insecurity and helplessness was a genuine illumination. If it did not bring us nearer to the "normal man," at any rate it brought us nearer to the New Testament.

(2) A corollary of this re-awakened sense of God was something remarkably like the materialist conception of history, yet different from it as predestination is different from fatalism. It has been considered a baffling problem that no religious approach could be made to the mind seared with the war-experience through the familiar appeals to the moral judgment. But the true approach, which has scarcely been tried by a Church with the pre-war outlook, would be through an appeal to the sense of the sovereignty of God as that is discovered in the "super-personal forces" of society.

The phrase is borrowed from Rauschenbusch. Writing during the war, he was probably influenced by the world-situation. "Individualistic theology," he wrote,¹ "has not trained the spiritual intelligence of Christian men and women to recognize and observe spiritual entities beyond the individual. Our religious interest has been so focussed on the soul of the individual and its struggles that we have remained uneducated as to the more complex units of spiritual life."

The war-experience made people conscious that mankind does not manage its own destinies. Nobody was responsible for the war. Hardly anybody could be found, after the first few months, who believed that the Kaiser was the author of it. And, at least among the soldiers in France, very few were to be found who believed that the German nation or the Prussians were to be held responsible. There was probably as much real animosity towards French and Belgian soldiers as there was towards German soldiers.² Nobody was responsible for the war. It had just happened as the logical outcome of our whole modern way of life. It was as inevitable as, let us say, the reductions of wages which have taken place

¹ *A Theology for the Social Gospel.*

² An exception should be made of those of our officers who were drawn from what Matthew Arnold calls the "barbarian" class, with whom it was a point of patriotism and honour to hate and blame the "Hun."

in the coal-mining industry. No *individual* can resist these reductions. "Economic necessity" is the plea, just as "military necessity" was the plea. The only way to offer opposition is to create a new economic factor—a strike, as the only way to oppose military force was to create a new military factor—an army. No individual can oppose the necessities of either war or economics. A new social force is needed to set against every malign force in society. The greatest of such forces is potentially the Church, but the Church has forgotten the high valuation it once set on itself as the instrument of God.

Apart from attempts of modern philosophy to create a realist idealism or an idealist realism, it would seem to be demanded by the war-experience, as that interprets religious experience, that we of this generation pay more attention to the bare facts of humanity as it is socially organized than our fathers did. We must, in other words, extend our basis of facts, before we proceed to infer our moral system from it. Here we find another unexpected point of contact—with the prophets of the Old Testament. Though they were the greatest preachers of righteousness that ever lived, yet they regarded the facts of contemporary history first of all as manifestations of God's will, and only secondarily as occasions for censure or for praise. Jehovah called a people out of the North to be his avengers. "Behold, I create good, and I create evil," He says in *Isaiah*. "Shall there be evil in a city and Jehovah hath not done it?" says Amos. And Cyrus is His anointed—"I have girded thee though thou has not known me."

On the other hand, the religion which starts from a fixed conception of society as it conceives society ought to be, can see nothing in great social upheavals but occasions for approval or disapproval. All take sides over questions of industry and economics, and each side fortifies itself with the most suitable phrases of moral idealism, frequently achieving only a thin disguise of sheer self-interest. And where is he that waits upon the will of God?

In the New Testament it is God Who brings in the Kingdom of Heaven. There is no phrase there to correspond with that which is so often repeated when good religious people are urged to be active in "extending the Kingdom of Heaven."

The war-experience leads men to find more religious truth embodied in a movement not commonly regarded as religious at all. Though the Communist Party in this country numbers only a few thousands, we know that it represents the thought and the impulse of millions. It is a repository of something that came to men in the war-experience. In its economic realism, deriving from Marx, there is an approach to reality which makes the Communist an exponent of religious truth even while he repudiates religion.

Let this statement be fortified with a quotation from Professor Laski's book on Communism¹:—

“ The Bolsheviks are, as a party, comparable to nothing so much as the Society of Jesus (Jesuits). There is, in both, the same rigorous and unyielding set of dogmas, the same iron rigour of discipline, the same passionate loyalty capable of unlimited self-confidence. The Jesuit who set out to preach his faith in China or the unknown Arctic North-West, is not dissimilar to the Communist who volunteers to bury the infected corpses in the cholera epidemic. Like the Jesuit, the Communist has no personal end to secure; he feels himself essentially the servant of a great idea. Like the Jesuit, also, the Russian Communist has the assurance that he works for a cause that is bound in the end to triumph. No one can read the literature of Bolshevism without the sense that its doctrine of predestination is one of the secrets of its success; no one fights so well as the man who has assurance of his ultimate triumph. That certainty produces in its possessors the temperament of the fanatic.”

(3) We may also describe as a corollary of the re-awakened sense of God in the war-experience a certain outlook on the future corresponding to what is called Apocalyptic with reference to the Biblical literature. Most people have probably never heard of Johannes Weiss and von Dobschütz, who were responsible for taking up so much of the time of Divinity students just before 1914. And most people are very ignorant even of the apocalyptic passages in the prophets, the gospels, and the epistles, for the simple reason that Divinity students, become the official expositors of the Church, sedulously avoided such passages. They could be explained, of course, but it would be a laborious matter to explain them, and to apologize for them to plain people would make a sermon that would earn little praise and less thanks.

Scarcely anybody was aware that in apocalyptic we have a perfectly valid way of stating the truth about life. This also was due to a defect in our experience. But when what we call the foundations of society are discovered to be no more than institutions which exist because we are accustomed to them, and when the sentence, “All men are mortal,” becomes something more than the *general premiss* of a syllogism, then one's outlook changes. And who will venture to say that the changed outlook is less true than the old one, which was based on an illusory “ permanent hypothesis ”?

We do not in actual fact see the future as we tell ourselves we see it—spread out according to a conventional measurement of years and months and days. It is with time as with space; there is a foreshortening of the perspective. Everything anticipated enters into our view of the future, whether we expect it to happen to-morrow or ten years hence. It is part of the illusion of security in which we

¹ *Communism* (Home University Library), p. 51.

encourage ourselves and one another to suppose that we know to-morrow in any more present way than we know our latter end.

It is not difficult to space out in the future the details of one's personal life when we regard personality as independent of environment. But when it is a question of those events which even in the present are entirely beyond our control, then the perspective becomes confused and we are bound to be indifferent to the extent of duration.

So it was with us in France, when we had grown tired of a precarious existence in which it was impossible to lay any plans or form any intentions. We talked about the end of the war in the very same tone in which we talked about the end of the world. Both events were imminent, yet both were infinitely remote. Life after the war was in the same category with life beyond the grave. We formed pictures of the future that were probably simple projections of our own minds in terms of symbol, comparable with the pictures of dreams. Indeed we sang, "There's a long, long trail a-winding to the land of my dreams," and Tipperary itself filled the place occupied in other generations by *urbs aurea Syon*.

But to say that all this is pathological is to beg the question. Instead, we ought sometimes to return to such a mood, deliberately, and *know*, not by any rational process, but immediately, that the consummation of all things is in God's hands, not ours, and that the visions of the end that come to us waking or sleeping are but a faint shadowing of those things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.

Let it not be forgotten that writings such as *Daniel* and the *Revelation*, which we are inclined to leave to the scientific critic for analysis as we should refer a curious growth to the pathologist, have proved the very mother-tongue of hunted Camisards in France and Covenanters in Scotland.

Finally, there is no need to say anything of what is on the surface of our quotation from William James. When he wrote about the need for "a moral equivalent of war" he was discussing those practical virtues which are involved in the ascetic ideal of monasticism. But at least it should be put on record in our minds that the philosopher was not wrong in conceiving war to be a school of asceticism. The kind of assertion that has gained far too much credence under the influence of panic propaganda that "as soon as war is declared the Ten Commandments are abrogated" is woefully misleading. Perhaps the Ten Commandments are not a very adequate rule of life, anyway, and there is no need to pretend that they are endorsed by our legal code or by the customary conventions of society.

In the Army, as is amply testified by all who shared in the war-experience, there was such a *fellowship* as finds no comparison in

times of peace. It is no exaggeration to say that it was a revelation both of the greatness of humanity and of what Christ meant by the Kingdom of God. There was a *loyalty*, a self-forgetting discipline, which seems to explain how it was that the faith of a Roman centurion could be reckoned above all Israel. There was a *sacrifice*, which was the salt and fire of life, even as Christ said.

These things are on the surface, and any social order that is to be tolerable must not merely aim at guarantees against the recurrence of war, but must incorporate these human values in its ideal of peace.

But, deeply underlying all, there must be preserved that re-awakened sense of God, which, however incredible it may appear to those who did not fully share the war-experience, was none the less a true and abiding gain to many who found their souls in that experience—a sense of God, a discovery of the meaning of the New Testament, a vision of the Church.

W. S. FERRIE.

SUPERANNUATION FOR CONGREGATIONAL MINISTERS.

Congregational ministers are reminded that 31st December, 1928, is the last date on which ministers under fifty years of age, who were on List A or List C of the Congregational Year Book on 15th May, 1928, can join the Congregational Ministers' Friendly Society. Every possible effort has been made to give ministers full information about the Society and to warn them concerning the last date of entry, and we are very anxious that no one shall be excluded from the Society through ignorance or lack of information. Any minister who means to join the Society should do so at once, as there can be no admission after 31st December, except for new ministers. The Society is going to be of great value to ministers and Churches, and no minister or Church should stay outside except for urgent reasons.

Write to the Rev. Maldwyn Johnes at the Memorial Hall. A pamphlet is in preparation giving full particulars about the various superannuation schemes in operation for Congregational ministers and evangelists.

FRANZ SCHUBERT.

(1797—1828.)

WHAT a world of music that was at the beginning of the nineteenth century! Mozart died in 1791, but only now was the world fully awaking to the wonder of his music—the splendour of the G minor symphony, the nobility of the Requiem, and the loveliness of melodies like “Dove sono,” “Batti, Batti,” “La ci darem.” Haydn was still living, and still adding to the world’s treasures with his genial music. Beethoven was coming to the height of his powers, and the century was but four years old when the marvellous “Eroica” symphony was born. Weber, a star of lesser magnitude, but a notable musician, was on the eve of his fine achievements. Rossini was still a boy, but destined before long to make even Vienna listen to him. Who wonders that the world of such a day had no ear to give to Franz Schubert, the son of the schoolmaster of the parish of “The Twelve Holy Helpers” in the Lichtenthal district?

Schubert was born in 1797. He received not only his early education but also his first lessons in music from his father and two elder brothers. Very quickly, however, he outstripped his teachers in music, and even the parish choirmaster, Michael Holzer, had to confess that when he wished to teach the boy anything he found that he knew it already. When he was eleven he was received into the choir of the Court Chapel, which brought the privilege of education in the Imperial Convict. Here began his passion for composition, and from this time until the end of his life scarcely a day can have passed without some composing. His early difficulty was music-paper! Spaun, the leader of the school orchestra, tells how one day Schubert, “very confused and blushing deeply,” confessed that he had already composed much, that he could not help it, and should do it every day if he could get paper. Through the kindness of this friend the paper was forthcoming, and soon there was a fantasia for pianoforte duet in twelve movements, occupying thirty-two pages of minute writing. This was followed by a long and strange vocal piece in twelve movements, “Hagar’s Lament over her Dying Son,” and this by a still stranger composition in seventeen movements, “The Corpse Fantasia,” the words being taken from Schiller’s gruesome poem. Next came “The Parricide”—just in time for Christmas, 1811!

What a peculiar boy—healthy in mind and body, and yet seeing life chiefly in its sombre hues. To some extent this was doubtless due to the poverty of his home, where he had seen little but honourable struggling for daily necessities. Certainly the hardness of this struggle had been softened by the beauty and joys which family love

brings into every home; but even that could not prevent this school-boy's outlook on life from being very serious.

When the time came that Schubert must leave the choir, it was open to him still to remain at the school; but this he declined, having a mind for nothing but music. He returned to his father's school, and for nearly four years (1812-1816) was an assistant there. Conscientious he undoubtedly was in such teaching as he had to do, but it was hateful drudgery to him. Every spare moment was given to his art, and we read of him composing as many as eight songs in a day. This was the period of "The Erl King" and "Haiden-Röslein," two songs of which the world will never grow tired. Schubert always attacked poetry with a sort of fierce eagerness, and the music seemed not only to come of itself, but to be the only possible music for the words. Words and music were inseparably mated. The words of "The Erl King" had been in his hands but a few minutes when he was hard at work with the music, and that very evening he went with his friend Spaun to the Convict that his friends might hear it. So was born a song to which one may come time after time and study with amazement.

Schubert was blessed with friends, and it was through one of these, Franz von Schober, that he was delivered from the odious drudgery of teaching in a school. Schober had come to Vienna as a student in the University. He had seen some of Schubert's songs, and one of the first things he did in Vienna was to call on him. He found Schubert overwhelmed with his school duties, and yet, in spite of that, there were piles of manuscripts—operas, songs, masses—over four hundred compositions of one sort or another! Schober saw that the position was an impossible one, and straightway carried Schubert off to be his friend and companion in his lodgings. So it was that Schubert was able to devote himself entirely to his art.

From this point onwards to the end, the story of Schubert is the story of himself and his friends. For friendship he had a genius which was quite natural to the man. He was shy and modest amongst strangers, but he was sincere, kind, and generous, so that to know him was to be drawn to him. He never sought friends, nor imposed himself upon them; though he accepted with happiness those who came to him, and took without self-consciousness what they had to give because it was so much his own nature to give what he had. When a manuscript written by Mozart came into his possession he desired to divide it with his friend, Anselm Hüttenbrenner, but the latter demurring at the mutilation, Schubert simply handed over the whole manuscript, though amongst all his possessions there was probably none more precious than this. It is little wonder that such a man won for himself sincere friends. Whilst he lived with Schober he tried for a time to make some money by giving lessons, but that was soon

given up, and it is difficult to see how he lived if it were not by the generosity of his friend.

Through Schober, Schubert came to know Vogl, who at the time was a famous singer at the Vienna Opera. He it was who seems first to have appreciated the real greatness of Schubert's work. His words are striking: "Nothing shows so plainly the want of a good school of singing as Schubert's songs. Otherwise, what an enormous and universal effect must have been produced throughout the world, wherever the German language is understood, by these truly divine inspirations, these utterances of a musical clairvoyance! How many would have comprehended, probably for the first time, the meaning of such expressions as 'speech and poetry in music,' 'words in harmony,' 'ideas clothed in music,' *etc.*, and would have learnt that the finest poems of our greatest poets may be enhanced and even transcended when translated into musical language." No more valuable friend than this would it have been possible for Schubert to find—one who both appreciated his work and also was able to introduce it to the right quarters. It was through his influence that "Die Zwillingsbrüder," a short opera, was produced at the Kärnthnerthor Theatre, and another opera, "Die Zauberharfe," shortly afterwards at the Theatre an-der-Wien.

Schubert had his home with Schober but a short time, though the friendship remained strong and true. Where he lived during 1817 is not known, but in the following year he accepted an engagement as a teacher of music in the family of Count Johann Esterhazy. This took him away from Vienna into Hungary, and in letters written at this time we have clear light on his kindly and affectionate disposition. In one he speaks of his "dearest, fondest friends . . . Spaun, Schober, Mayrhofer, and Senn . . . write to me soon; every syllable of yours is precious to me." He is feeling lonely: "No one here cares for true Art, unless it be now and then the Countess; so I am left alone with my beloved, and have to hide her in my room, or my piano, or my own breast." Nevertheless he can find more or less congenial company at times: "The cook is a pleasant fellow; the ladies' maid is thirty; the housemaid very pretty, and often pays me a visit; the nurse is somewhat ancient; the butler is my rival; the two grooms get on better with the horses than with us." The following is from a letter to his brother, Ferdinand: "Things are not going well with you; I wish you could change with me, so that for once you might be happy. You should find all your heavy burdens gone, dear brother; I heartily wish it could be so. My foot is asleep, and I am mad with it! If the fool could only write it wouldn't go to sleep. . . . Good morning, my boy; I have been asleep with my foot . . . Give my love to my dear parents, brothers, sisters, friends and acquaintances, especially not forgetting Carl. . . . Tell my mother

that my linen is well looked after, and that I am well off, thanks to her motherly care. . . . Though I am so well and happy, and everyone so good to me, yet I shall be immensely glad when the moment arrives for going to Vienna. Beloved Vienna, all that is dear and valuable to me is there, and nothing but the actual sight will stop my longing."

Shortly after this Schubert made his home with Mayrhofer, the poet, and later with Bauernfeld, another poet, and Schwind, a painter. Bauernfeld has described their life together, saying that they often slept together in one room, and that hats, coats, cravats, and boots were their common property—as well as money.

This strange, happy-go-lucky life was filled with incessant work. His work and his friends filled his life with a contentment and happiness which were remarkable in view of his disappointments. Publishers were very slow to take the risk of publishing his music, and shamelessly took advantage of his utter lack of the money sense and of his pressing need. For seven songs, set to words of Sir Walter Scott, Schubert received £20; and that was his highest commercial achievement. During the whole of his life he received no more than £570 for his work. Vienna was too engrossed with Mozart, Beethoven, Weber, and Rossini to have an ear for this shy musician whose music was destined to be immortal; and publishers were as cautious as they are to-day. It would have been remarkable indeed if there had not been times of depression. "Think," he once wrote, "of a man whose brightest hopes have come to nothing, to whom love and friendship are but torture, and whose enthusiasm for the beautiful is fast vanishing; and ask yourself whether such a man is not truly unhappy. . . . Every night I go to sleep hoping never again to wake."

But these times of depression were rare and quickly passed, whilst the work went ceaselessly on. He left behind him over a thousand compositions, of which more than six hundred were songs. When we remember that amongst these songs were "The Erl King," "Haiden-Röslein," "The Wanderer," "Ave Maria," "Hark, hark the Lark," "Who is Sylvia?" and amongst the other compositions the "Unfinished" Symphony, the "Rosamund" music, the B flat Pianoforte Sonata—and a hundred other beautiful things, we may well ask whether in music any man has left the world more in debt to him. His own worldly possessions after his death were computed to be worth fifty shillings!

J. F. SHEPHERD.

MR. HILAIRE BELLOC AND THE ROMAN CHURCH.

ON the "jacket" of his latest book¹ Mr. Hilaire Belloc is described as "the most articulate" of English Roman Catholics. This is perhaps rather an exaggeration. Mr. G. K. Chesterton is "articulate"; so are Father Ronald Knox, Dr. J. P. Arendzen, Canon William Barry, Mr. Wyndham Lewis, Mr. A. Hilliard Atteridge, and other advocates of the Roman cause in this country. However, Mr. Belloc certainly has achieved special note for the militant persistence and pungency of his advocacy. There are no "half-measures" with him. It is "Rome or nothing." "Such and such," he says,² "alone is the [Roman] Catholic Church. If it be not what it claims to be, then all is void." The Roman Catholic philosophy, he says elsewhere,³ is "the one grasp on reality which is of any value to men," and "we have discovered from experience [that it is] the only teaching body whose voice and nature correspond with reality." People who think that it is possible to believe in religion but not in the exclusive claims of the Roman Church are⁴ merely dominated by "mawkish religious sentiment hanging about," "muddle-headed emotionalism," "intellectual weakness," as opposed to (Belloc's capital I) "Intelligence." In short, if one does not believe in an Infallible Pope, one cannot reasonably believe in religion at all.

This is Mr. Belloc's persistent contention: either the Roman Church or else no belief of a religious kind. As will be seen from the above extracts, he is merely contemptuous of any idea of compromise between those extremes.

Yet, *why*? Is truth always found in extremes? Just as often as not, extremes are themselves exaggerations and, therefore, forms of error. One aspect of a subject is fastened on and carried to its farthest logical development; other aspects are overlooked; and the result is fallacy. For example, in the world of politics, the necessity of "law and order" is pressed to the exclusion of the necessity of reasonable freedom; or the need of freedom is pressed to the exclusion of that of security of law. In the one case, the result is despotism; in the other, anarchy: Tsardoms or Reigns of Terror. A true view, however, would combine law with reasonable freedom. In the sphere of religion the Roman theory exaggerates the necessity of outward unity, and the result is the autocratic Papacy, whose claim is that the Christian Church is a visible organization whose head is

¹ *How the Reformation Happened* (Cape, 10s. 6d.). [One of his latest—Mr. Belloc is competing with Mr. Edgar Wallace: he published six books in 1928!—ED.]

² *The Catholic Church and History* (1926), p. 109.

³ *A Companion to Wells's "Outline"* (1926), pp. 2 and 32.

⁴ *Ib.*, p. 108.

by right superior to all powers on earth: "that Supreme supra-national Society from which Kings must draw their sanctions and republics their right to command; for the successor of His Vicar is to be 'Father of Princes and Kings and Lord of the World.'"¹ This theory, however, was tried in the Middle Ages and was found wanting. First of all, it became involved in internal confusion. Between 1378 and 1417 there was the Great Schism of the West: rival Popes (for no one knew who was the real one) anathematizing one another, with the result that, as Mr. Belloc himself admits,² the Catholic world became doubtful as to the whole *status* of the Papacy—"As to whether the Papacy were a necessary centre of unity, whether civilian rulers and the Churches of various districts might not be organized without submission to it, [there was] a confused and divided attitude." The very extremeness of the Papacy's claims had led to doubt as to its whole position: and this fact was a main factor in tearing great tracts of territory from its allegiance when the Reformation came. Thus, extremism defeated itself.

Why, even in mere academic logic, should an Infallible Pope be necessary if religious faith is to exist? After all, belief in the claims of an Infallible Pope depends on the cogency of the evidence that can be produced in favour of his claims—and that is a matter of private judgment. As Dr. George Salmon said in a famous book³ which, I think, has never been answered, "It is common with Roman Catholics to speak as if the use of private judgment, and the infallibility of the Church, were things opposed to each other. They are fond of contrasting the peace, and certainty, and assurance of him whose faith rests on the rock of an infallible Church, with the uncertainty of him whose belief rests only on the shifting sands of his own fallible judgment . . . But it is clear that our certainty that any of the things she [Rome] teaches us is right cannot be greater than whatever certainty we have that our private judgment has decided the question rightly whether we ought to submit unreservedly to her teaching." Logically, then, Roman autocracy is no escape from private judgment. The only real difference between a Protestant and a Roman Catholic is, as the present writer has remarked elsewhere,⁴ that the Protestant goes frankly by personal faith and private judgment, while the Roman Catholic also is really going by private judgment, but "delegates, or has had delegated for him, to the Curia in Italy the task of codifying doctrines and giving him orders." That difference is not such as to give the Roman Catholic so supreme a certitude that, outside the Church to which he belongs, "all is void"!

¹ The late Mgr. R. H. Benson, *The Friendship of Christ*, p. 150.

² *The Universe*, 15 July, 1927.

³ *The Infallibility of the Church* (1914 ed.), pp. 47-8.

⁴ *The Church of Rome from Within* (1926), p. 12.

The truth is that there is no way of escaping the ultimate responsibility of the individual soul in the quest for truth. Even the Roman Catholic catechism comes back to that in the end, for, defining what *faith* is, it says,¹ "Faith is a supernatural gift of God, which enables us to believe without doubting whatever God has revealed." True, in the next clause but one it adds, "I am to know what God has revealed by the testimony, teaching, and authority of the [Roman] Catholic Church." The two statements, however, are not on the same plane. A "supernatural gift of God" would be a personal gift to each soul, and thus intrinsically superior to mere matters of human evidence. The "testimony, teaching, and authority of the Roman Catholic Church," however, depend on the evidence in their favour. The former would be absolute; the latter cannot be more than relative.

It is the ignoring of this distinction which lies at the root of Mr. Belloc's main fallacy. He confuses the absolute with the relative. Does he really think there is no faith except in the souls of Roman Catholics? The whole history of the world would refute so grotesque an idea! If, however, there is faith outside the visible Roman communion, the only contention that can remain to him is that that faith does not extend to a sufficient number of doctrines, and that the full number of those doctrines is in the Roman creed. That contention, however, is a controversial matter of proof and evidence. In short, the dispute between Protestants and Roman Catholics ends by reducing the position of the latter to one of relative proofs. In that case, Mr. Belloc is wrong in saying the alternative is "Rome or nothing." His basic assumption is a fallacy.

It was that very fallacy, in fact, which produced the Reformation. The Roman Church (an organization with credentials depending on relative evidence) made claims demanding an allegiance which should be absolute: "it is altogether a necessity for salvation that every human creature shall be subject to the Roman Pontiff" (Boniface VIII, Bull *Unam Sanctam*, A.D. 1302). This claim was out of proportion, and the result was the Reformation revolt, and the appeal to the individual soul.

How the Reformation Happened is very plausibly and persuasively written, but nearly every page contains some fallacy. For example, Mr. Belloc maintains that the Reformation was not at all inevitable. It could have been avoided. "The breakdown of our civilization in the sixteenth century was," he says (p. 4), "with its difficult saving of what could be saved, and the loss of all the rest, an *accident*." He will not admit that it was inevitable. Yet, when we examine his account of the actual course of the events, what do we find? That he has to record a series of facts all leading to the same result: the Reformation. Is such a series of coincidences credible

¹ *Catechism of Christian Doctrine*, Questions 9 and 11.

as mere avoidable accident? The truth is that the Papal organization had produced such a combination of evils that a break was inevitable. Any single given incident might, taken alone, seem to have been an accident (though even here Mr. Belloc exaggerates); but the convergence of all of them shows that the position had become intolerable, and therefore that the Reformation was inevitable.

First of all, there were the immense evils in the internal organism of the Church. Mr. Belloc says (p. 30), "no fatal course made the Reformation inevitable"; but then he goes on to record grim facts: "the ground was prepared by a number of successive political and other accidents." *Such* "a number"!—*so many*!

"The outstanding character of the process that went on for full two hundred years before the Reformation was not the positive growth of new doctrine but [*italics Belloc's*] *the weakening of moral authority in the temporal and spiritual organization of the Church*" (p. 31). "In the midst of such confusion, that which should have served to moderate by authority and to reform by example—the Papacy—failed to play its part" (p. 44). "For its contemporaries of the fifteenth and early sixteenth centuries the scandal of the Papacy was not so much the luxury, still less the wealth and display, of Popes, as their failure to be universal" (p. 54). In Scotland, for example, "the corruption of the Church, which, *very bad everywhere throughout Europe in the fifteenth century* [*italics mine*], had in Scotland reached a degree hardly known elsewhere" (p. 189). Throughout the entire extent of Roman Catholic Christendom, "the official organization of the Catholic Church had been thrown suddenly into disarray . . . and the Papacy, which controlled all, was in the worst case of all" (p. 218). "The Papal schism and the growth of nationalities had obscured that universality which is of the very essence of the Catholic Church" (p. 222). "What made it impossible for so long to call a Council at all was the fact that the Universal Church no longer governed itself" (p. 223). In short, "there, then, was the situation: an overwhelming accumulation of pressure behind the dyke, and a toppling menace of catastrophe" (p. 64). And (p. 219)—"the defence failed." Yet the Reformation was not "inevitable"!—it was "*an accident*"!

What a ridiculous theory! The facts recorded by Mr. Belloc himself are alone enough to destroy it! On his own admission the organization of the Church was too weak to withstand the pressure. When an organization is too weak to withstand pressure brought against it, the breakdown is unavoidable. *Ergo*, the Reformation was inevitable. To express it otherwise: in short epigrams Mr. Belloc says the Reformation was not inevitable, but in long records of facts he says it *was*. In few words he says "no"; in many words he says "yes." His *many* words are right.

Let it not be forgotten that the Papal theory broke down *all over* Europe. Mr. Belloc is well aware of this, for, as we have seen, he

calls the Reformation "the breakdown of our civilization." It is a common fallacy to think of the Reformation as having divided Europe merely into Protestant and Roman Catholic countries, as though the latter maintained the full Papal conception of Christianity. Far from that being so, I do not think there is a single country in the world where that full Papal conception is now officially maintained by the State. What is the full Papal conception? It embraces not only matters of definitely supernatural dogma, but also a special theory of civil society, and that theory is still maintained, in words, by the Papacy.

"The Founder of the Church," said Pope Leo XIII, in his encyclical letter *Arcanum Divinæ* (1880),¹ "willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere: with this condition, however—a condition good for both, and of advantage to all men—that union and concord should be maintained between them; and that on those questions which are, though in different ways, of common right and authority, the power to which secular matters have been entrusted should happily and becomingly depend on the other power which has in its charge the interests of heaven. Again (Encyclical *Sapientiæ Christianæ*, 1890): "If the laws of the State are clearly at variance with the Divine Law, containing enactments hurtful to the Church, or conveying injunctions adverse to the duties imposed by religion; or if they violate, in the person of the Supreme Pontiff, the authority of Jesus Christ: then, truly, to resist becomes a positive duty, and it is a crime to obey." Again (*Immortale Dei*, 1885): "Just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority; nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it." Finally (*Libertas Præstantissimum Donum*, 1888): "Justice itself forbids, and reason itself forbids, the State to be godless, or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they are styled) alike, and to bestow upon them in common equal rights and privileges. Since, then, the profession of one religion is necessary to the State, that religion must be professed which alone is true"; and—"Although, in the extraordinary condition of these times, the Church usually acquiesces in certain modern liberties, she does so not because she prefers them in themselves, but because in her judgment it is expedient to permit them until, in happier times, she can exercise her own liberty."

What do those words (uttered in our own age, by a modern Pope) mean? They amount to the claim that the Papacy is independent of, and supreme over, all civil powers; that it can command

¹ Leo's chief encyclicals are translated in *The Pope and the People: Letters of Leo XIII* (London: Catholic Truth Society).

disobedience to civil laws; that Roman Catholicism should be State-established; that tolerance to other cults ("religions, *so-called*") is wrong; and that a condition of affairs, contrary to these Papal claims, is an evil only "acquiesced in," unwillingly and "until better times." That is, as Mgr. Benson expressed it, the Pope is "Father of Princes and Kings and Lord of the World." In short, what Boniface VIII, above quoted, said 626 years ago in *Unam Sanctam*: "The two swords, spiritual and temporal, are then in the Church's power; the first to be wielded (*exercendus*) by the Church, the other *for* the Church; the first by the priests, the other by kings and soldiers, but at the beck and permission of the priest (*ad nutum et patientiam sacerdotis*). Now the one sword must be under the other, and the temporal authority must be subject to the spiritual [represented, of course, by the Popes]." ¹

The words of Leo come to the same as those of Boniface. The only difference is that in our age they can be little more than *words*; but in Boniface's days they could be *enforced*. That was why the Reformation was inevitable. That was why "the Papacy failed to play its part"; why "the temporal and spiritual organization of the Church" was "weakened"; why the Papacy "failed to be universal"; why "the official organization of the Church had been thrown into disarray"; and why, amidst "the growth of nationalities," the Papal "defence failed." The Papal claims were such as could be enforced only when nations were weak; when States became strong, and learning grew, "the waters overwhelmed the dykes."

Mr. Belloc (p. 282) denies that the Reformation was a consequence of the revival of learning. "The degrading of the Renaissance into religious manias deflected and warped the main development of our civilization." He evidently fails to realize what a revival of learning meant! The Papal claims being as shown above, an influx of new knowledge was bound to produce, not merely a re-adjustment under the ægis of the Papacy, but a revolt against the Papacy itself, and that revolt was bound to produce new *religious* movements. A religious Reformation was an inevitable product of the Renaissance.

On pp. 90—120 we have a chapter on that movement as it developed in England. It was again a mere accident—indeed, Mr. Belloc calls his chapter "The English Accident"! I must say I have seldom read a stranger example of non-appreciation of historic facts and their meaning.

The English Reformation, says Mr. Belloc (p. 90), "was an event not desired by its agents; not understood by those who suffered it; coming by no design, but as the prodigious effect of comparatively small and quite incongruous causes."

This is really another example of Mr. Belloc's general contention that the Reformation was an avoidable mischance; and it is subject

¹ See Addis and Arnold, *Catholic Dictionary* (1917), p. 832.

to the same general reply: namely, that, though any given single event may be an accident, yet a convergence of many to the same end must require a deeper explanation.

"To the Englishman in the street," says Mr. Belloc (p. 95), "a clash with the Papacy was essentially a *political* clash. That it might breed irreparable evils, only some rare wise men could see: as Fisher and More saw. For unity is vital, and Peter and the Church are one. Separation from the Papacy, even temporarily, is not only a denial of the unity of the Church, but is an act potent for gradual corruption."

Now, though Mr. Belloc failed to perceive it, this argument of his disproves his main thesis as to England: namely, that the English Reformation was an avoidable "fluke."

"A clash with the Papacy" was regarded by Englishmen as "a *political* event." To a great extent that is true; but what does it imply? The Papal claims themselves, as we have seen, have essential political aspects. In the times before the Reformation those aspects led to many quarrels with England, as also with other countries. The English Government often resisted the Papacy. To quote Christopher Wordsworth¹: "The same spirit declared itself publicly and legislatively in the Constitutions of Clarendon, A.D. 1164; and again A.D. 1246; in the Statute of Carlisle, A.D. 1297; in the Articles of the Clergy, in the Statutes of Provisors, A.D. 1350, A.D. 1363, and A.D. 1389; of Mortmain and of Præmunire, A.D. 1391-2."

The explanation of the English Reformation, humanly speaking, is briefly this: the medieval Papacy asserted, and enforced, claims to domination not only in "spiritual" things, but also over States. England, in common with the rest of Western Europe, accepted the "spiritual" claims, but only partly and reluctantly (as under King John) the *political* ones. In the time of Henry VIII, however, a general European struggle with the Papacy, both in spiritual and in political things, was going on. Henry VIII, in his quarrel with the Pope, tried to keep the trouble from involving changes in dogma (such changes were "not desired" by him); but, in the then state of Europe, his limitations could not be maintained; and, after his death, the separation from Rome led to changes in dogma. In the reign of Elizabeth the Papacy, by the very logic of its own claims, was forced to declare the English Government's laws invalid, and to "depose" the Queen (Pius V's Bull, *Regnans in Excelsis*, 1570). Thereafter, it was a struggle to the death between the Papacy, with its allies, and the English State.

The long pre-Reformation English tradition of political hostility to the Papacy made it certain that so imperious a monarch as Henry VIII would not submit to Papal commands in any hotly-

¹ *Theophilus Anglicanus* (1857), p. 186.

contested matter; the political claims of the Papacy made a struggle unavoidable; the religious situation in Europe made it certain that *dogma* would this time become involved; and thus the English Reformation was no "accident," but a natural product of the facts. English conservatism made it a long struggle, and the country did not become so drastically Protestant as Scotland; but that was a matter of temperament.

Mr. Belloc's "accident," and "not inevitable," theory, in fact—whether in regard to England or to Europe in general—is untenable. There were *too many* "accidents" converging! To put it analogically, the Papal power was trying to put a quart of claims into the pint bottle of Europe's life: and the bottle burst.

Mr. Belloc is ardent in his love of the medieval "Catholic culture." When the civilization of Europe was, at least in the West, identified with the faith of the Roman Church, then, Mr. Belloc believes, was (p. 19) "an original, stable character, happy because it was in tune with itself"; and he laments the Reformation because, for that old "Catholic culture," we have substituted "a new, uneasy, and unhappy thing."

No doubt the old days had some good features lacking in ours. Religion was brighter and vividder; there was more of romance and poetry; "money-kings" were less omnipotent. However, while religion was brighter in some ways, it was also grosser, more superstitious, more terrifying, more tyrannical. The essential thing to remember also is that the vital condition of the "Catholic culture" was acceptance of the excessive Papal claims. That being so, that culture *could not* be permanent. Growth of knowledge and energy was fatal to the hope of its permanence. I may perhaps be allowed to quote words from a forthcoming book ¹ of my own: "Cannot Mr. Belloc see that a European break from the Papal yoke was inevitable because of the nature of the Papal claims? They would fetter the human mind to one set of dogmas. Now, whether those dogmas are true or not, it is clear that such rigidity is contrary to the workings of that other factor of which Mr. Belloc writes: that 'effect of Free Will,' that 'good and evil [which] come to men, not of fate, but from their own choice.' . . . Even if the Roman Catholic theology is true, the Reformation was sure to occur at some time as a logical consequence of conflict of free will and theological rigidity."

In brief, the Papal theory of religion is *too narrow*—not *Catholic* enough. We can recognize the greatness of the Roman Church; but, if a paradox may be excused, we may say those claims are so great that they are too narrow. Perhaps the Roman Church, in the future, will recognize that fact: to the great benefit of Christendom.

J. W. POYNTER.

¹ *Hilaire Belloc Keeps the Bridge* (Watts, March, 1929), p. 37.

A NONOGENARIAN'S RECOLLECTIONS OF SOME PULPIT POWERS OF THE PAST.

WITH what enthusiasm I once, in my early years, heard my mother describe the preaching of Rowland Hill, whom she had heard in her young life! Perhaps that may account for my becoming such a sermon taster in my after days. I do enjoy listening to a good sermon. When about twelve or thirteen I had to listen to our vicar, and it was generally a weariness. After the prayers, while the hymn was being sung, the vicar would solemnly walk to the vestry, take off his surplice and come back again arrayed in black gown, with his sermon in a black case, held firmly on his breast. Never a word of any sermon from that case touched me, but often I would fall asleep, and, as our great square pew was right in front of the pulpit, and the blue curtains were only round the top on either side, the vicar could see plainly whether any of us were sleeping. Hence I have sometimes felt my father's foot across the pew compelling me to wake up. I wished then that the parson would wake up and let us out. He was a good, kindly man, but he had no boys of his own and didn't know how to talk to a restless boy like myself.

I have pasted in my diary a card that tells me that on Aug. 3, 1853, I heard for the first time a preacher who impressed me, and that was Bishop Stanley, of Norwich, the father of the Dean of Westminster of that name. He it was who laid his hand on my head at Confirmation, and I hoped that somehow spiritual help would come through that touch. Perhaps it did. Anyhow, I was the only one of those confirmed from our parish who partook of the Communion the following Sabbath. The memory of the address remains. The Bishop also looked so big in my young eyes: lawn, silk, and bulgy sleeves tied at the wrist had influence.

The first real orator I heard was the ex-monk Gavazzi, the great friend of Garibaldi. It was in 1856 I heard him first. In after life I had him twice as my guest, but never have I heard anything that seemed to surpass the first oratorical deliverance.

In 1857 I heard Spurgeon at the Surrey Music Hall. Never can I blot out the memory of his sermon on "So I saw the wicked buried who had come and gone away from the place of the holy." He made vivid the crowd of mourners, the long procession, the coffin all flower-covered and the state of a man who had lived by tempting others and then found himself standing at the judgment bar in the other world. It was walking away from that service that another and myself said, "Why should we not also preach Christ's gospel?" We both went to college, and I little anticipated then that I should one day preach

in Spurgeon's Tabernacle, close to the "Elephant and Castle." Better still, Spurgeon came to preach in my first Church and shocked some old members by coming not only in grey clothes but in a billycock hat.

Thomas Binney, of the Weigh House, was the great pulpit power in my early days. He was most eccentric and unconventional. The first Sunday he preached after his return from his Australian visit a new pulpit cushion had been placed under the new Bible. His officers had hoped to please him thereby. No. After a few moments of silent prayer, he fumbled with the cushion and the new Bible. I saw that something was wrong. Slowly Binney descended from the pulpit. The old Bible and old cushion were soon in their place, and Binney re-ascended. He seemed to pat the old Bible with intense affection, and, sitting back, he had a smile of satisfaction on his broad face.

Binney could preach, and he had a keen appreciation of every movement of the times. I heard him preach the Sunday after the great boxing bout between Sayers and Heenan, and his text was that utterance of St. Paul, "So fight I." At the close one who was unaccustomed to the Free Church style of service said to me, "That's the sort of preacher for me."

Dr. Campbell, of the Tottenham Court Road Tabernacle, was a lion-like man with flowing white hair and thunderous voice. He was the senior pastor of the Tabernacle when Parker first came to London to be his assistant, and must not be confounded with the other Campbell of the melodious gentle voice, who succeeded Dr. Parker at the City Temple. Of Parker it is unnecessary to speak, as many still living remember him. I knew Dr. Spence, the predecessor of Parker at the Poultry. Indeed, when he gave up that Church he came to Wanstead, and I had to face him constantly in my Church in that place.

Two men with sharp, squeaky voices come to memory—James Parsons of York, and Paxton Hood of Offord Road. The latter, when another student and I once attended a week-night service at Offord Road, caught sight of us, and at the close of service made for us before we could get out of the building and said, "Are you not students? What college?" He took us home to supper. That was in 1857, and whenever "Sing a hymn to Jesus" has been sung, the small nimble figure of our kind host, with a very thin but piercing voice, has risen before the eyes of memory.

Enoch Mellor, of Halifax, was a real pulpit orator. So was Dr. Raleigh, of Harecourt Chapel. Henry Allon, of Islington, was musical in tone and cultured in manner. To him I owe a debt for correcting a pulpit fault. He was on a visit to Houghton, and I was the student "supply" that morning. Dr. Allon in the congregation

was enough to make a stripling nervous, but he was afterwards very kind and advised me to "speak out boldly and not in deep tones as from a tomb."

Baldwin Brown of Brixton enthralled me by his manly style. Dr. Dale, of Birmingham, became my friend fifty years ago. I always felt nervous in preaching at Carrs Lane, and I value greatly a book he gave me, inscribed "With manly affection." Guinness Rogers was the well-known associate of Dale in many things, but his pugilistic tone never appealed to me. Herber Evans, the Welshman, was one on whom the mantle of Christmas Evans seemed to have fallen. How he thrilled one with his detailed descriptions and fervent appeals!

The stately Stoughton, of Kensington, and learned Dean Stanley, of Westminster, were, of course, eagerly sought out. I was not present when the Dean preached with a black glove perched on his white stubbly hair. It is said to have kept its place all through his sermon, so quiet was his style. I can believe it, although one would be inclined to blame some verger for not telling him beforehand.

Joshua Harrison, of Camden Town, Edward White, the witty theologian of Kentish Town, and Newman Hall, of Surrey Chapel, Blackfriars, afterwards Christ Church, Westminster Bridge Road, were great powers in my early days. The latter had a great reputation. Indeed, when he went to America he was asked to preach to the two bodies of legislators at Washington assembled in one great hall.

Punshon I heard in 1858, and was amazed at his rapid utterance of memorized periods. Canon Liddon was most energetic, and tried hard to match himself against the vastness of the space under the dome of St. Paul's. Hugh Price Hughes started something new at St. James's Hall, Piccadilly, and his remarks about not having pew stewards "with uncreased trousers" to show West End visitors to seats, had wide circulation. He rejoiced that he had been able to give to Wesleyanism a fillip it greatly needed. How suddenly he was stricken down and removed from his beloved work! I was called to go at once and take his great afternoon meeting on the first Sunday of his collapse.

Twice I heard Mrs. Booth preach, and each time was greatly impressed by the spiritual earnestness of that remarkable woman. I even remarked to a comrade that she "would help to turn the world upside down," and many others were of the same opinion. I afterwards heard her husband, but he had a husky voice and brusque manner. Well I remember it, for I had him as my guest when at Adelaide.

Dean Ramsay was a tall, thin man who, with black velvet cap and white surplice, stood quietly reading a doleful sermon as he pleaded for the Clerical Sustentation Fund. He said: "The miserable

pittance called the *Regium Donum* has been withdrawn, and the Scottish Episcopal Church has been sent forth like Hagar into the wilderness to perish by hunger or thirst, for the bread is mouldy in the scrip and the water dried up in the bottle."

I listened with more elation to John Pulsford, the author of *Quiet Hours*, for in gentle tones he uttered the most hopeful and inspiring thoughts. He said: "The June of Christ's glory will banish the December of our sin."

At Glasgow I heard Moody on his first visit to our land. His American accent greatly repelled me at first, but one sermon on "He was wounded for our transgressions" was so pathetic that I forgot all about his Americanisms. Afterwards, when dining with Sankey, his helper, I told him of the effect of that sermon upon me, and he said "Yes, I always enjoy hearing that sermon." It was well it was preached again and again, so long as it did not become stale to the preacher. But how "the lightning preacher from the lightning city of Chicago," with keen eyes and darkly bearded face, could move masses of men! Short-necked, broad-shouldered, small in stature and awkward in manner, he seemed the least likely of men to have such power in the pulpit. Aitken, who in the Episcopal Church seemed to copy Moody, was not so great a power. Campbell Morgan has followed more closely in his steps.

At Kingston, in Canada, I heard Professor Stowe, the husband of the authoress of *Uncle Tom's Cabin*. He read a most interesting sermon from pieces of various coloured scraps of paper, which he held up separately and had sometimes to sort out to keep continuity.

At Montreal Dr. Mark Wilks was the pulpit power and founder of Canadian Congregationalism. I heard him preach, and learned that he had been married five times. One Presbyterian minister had tied the knot for him three times, and was once saluted by one to whom he was introduced with the remark: "Oh, you are the reverend gentleman who has the habit of marrying Dr. Mark Wilks."

Dr. Field, of Bangor, Maine, was a most eloquent man. He was the brother of the man who laid the first Atlantic cable. When in England he went by my suggestion to St. Paul's Cathedral to hear Canon Liddon. He told me afterwards that when the sidesmen came round with little red bags to receive the collection, he found one suddenly in front of him, and assuming it was a purse, thought that the sidesman was asking him whether it was one he had lost. He took it out of the man's hand, examined it, and then put it back. "Not mine." "But it is for the collection." Then there was a sudden dive into his pocket for a coin to put in the suspended bag.

One of the most interesting preachers I met in America was Dr. Milburn, the blind Chaplain of the Washington House of Representatives. We travelled together over Lake Ontario, and,

sitting in the after part of the steamer, sang together as she went down the St. Lawrence. When he visited London he preached for me in my Chelsea Church, and lectured on "What a blind man saw in London." His memory was very good; he recited the Scriptural lessons most accurately, and described vividly what he had seen through the eyes of his grand-daughter, his constant companion.

Phillips Brooks was a mighty orator. I have seen him in his study, and once with Canon Farrar had the privilege of dining with him at the house of a common friend. That same friend invited me to meet also another eminent American, Dr. Cuyler, the author of *The Cedar Christian*. Well I remember one remark of his, that "you cannot go about this England in any part, roadway or meadow, but you kick up history."

Among the exceptional men I have heard I may mention Charles Voysey, the apostle of theism; Barnardo, the practical philanthropist; Baboo Keshab Chandra Sen, the Indian reformer; and Father Ignatius. The latter I heard first in London at St. George's Hall, and after paying for my seat I had to contribute to two collections at the same service. Father Ignatius went to the door, and would hardly let anyone pass through the narrow passage-way without putting in something extra towards his monastic plans. I heard him afterwards at his beloved Llanthony Abbey; he was as fervent as ever, but as hopeless as ever of the Church of England unless monasticism could be again grafted upon her organizations.

Bishop Creighton was communicative when he told me that he "wished he had been left in his episcopate at Peterborough, because owing to one and another of opposite views in his diocese in London, he had not had a moment's peace." I went to his funeral at St. Paul's soon after he had said that, and wondered whether or not he had been killed by worry. He was really a noble man. In St. Paul's, too, I heard Bishop Boyd-Carpenter, when he preached the Jubilee sermon of the Religious Tract Society, and I wondered why he had not chosen a less clinical subject than that of the "great red dragon" waiting to swallow a new-born child.

Archbishop Tait I heard only once, and it was a calm, solid, common-sense discourse. His sister, Lady Wake, who heard me sometimes at Weston-super-Mare, urged me to visit her when at Lambeth Palace, and be introduced to her brother. He even wrote to me once expressing delight at a little volume of mine, published in 1875, which his niece had given him.

One of the most peculiar preachers I ever heard was "Brother Prince," at the Agapemone. Mystical, aloof, reserved, sad in tone, he talked as if he had just had a special revelation from Heaven.

One can only speak with affection of that broad-minded, brotherly

and eloquent man, who, on the death of Ward Beecher, was asked to be his successor—Charles Berry, of Wolverhampton. I had considerable intercourse with him when he spent a month in Adelaide. He preached in my Church the only sermon he delivered during his stay in Australia when seeking health. Well I remember how he lay stretched on a couch in my vestry, so as to save his strength for the sermon, and I took the first part of the service. He specially wished to hear just before his sermon the hymn, "Dear Lord and Father of Mankind," and then how fervently he preached of that "Lord and Father" to a crowded congregation!

There is another I might mention who comes to mind as I speak of Australia—Dr. Llewellyn Bevan, of Melbourne, a man who could preach splendidly when he really prepared to do so. But there was another who occupied that Collins Street pulpit, who always worked, and who was called the poet-preacher, Thomas Jones. He has moved my soul greatly at times. He did a daring thing in Collins Street once: he rose from his seat in the pulpit, and, looking round, said, "Beautiful music! Beautiful day! Sunshine! I can preach." Thus he gave the congregation high expectations—and the sermon answered to the expectations. It was to Thomas Jones, when at Bedford Chapel, Camden Town, that Robert Browning was accustomed to listen. I was told that after one discourse Browning went into the vestry and said, "Thank you, Mr. Jones, for that inspiring sermon."

"Don't thank me; thank yourself. It was a poem of yours that inspired all my thoughts."

There were two fine preachers I knew who came to an end through accidents—John Watson, the Principal of Hackney College, and Evans Hurndall, of Westminster Chapel. Watson was knocked down by a hansom cab on London Bridge. The shaft of the cab struck him in the face and he was carried to Guy's Hospital, where he lingered three or four days. As students we were one by one introduced into his presence as he lay on his bed. The nurse quietly whispered the name of each student, and then Watson gripped his hand. The memory of the grip remains with the writer, as also the memory of his advice. He had said to us as students, "Trust your own brain, think out your own theologies, and only utter real convictions." Evans Hurndall had done splendid work at Bow, and gave promise of doing great good at Westminster Chapel, when he and his wife, through the slipping of a stove pipe, met their end. The night had been cold and the gas stove left on fully. It was Saturday night. On Sunday morning, when the congregation was gathering, skilled helpers were trying to bring the suffocated pastor back to life. A saddened crowd left Westminster Chapel that day.

I omit many other famous preachers to whom I have listened, but

must tell one story of David Thomas, of Stockwell, the well-known editor of *The Homilist*. He was once preaching in my church at Weston-super-Mare, and his sermon was long. Apologising for it, he said, "I don't see any clock in this church to tell me how long I have been preaching." One old naval captain—a man who had taken soundings for British frigates under the very guns of Sebastopol in the Crimean War—said aloud, as he held up his great gold watch, "It is now ten minutes to one." The tone in which he said that made Dr. Thomas close his sermon rapidly, and people hastened home to dine. Perhaps some reader of these reminiscences will be wishing to hold up his watch to the writer and make him pull up. So here is the close of the paper, but not a full list of the many noble souls whose voices have left strong reverberations in honour of Christ throughout our land and the world. Ah! that last word reminds me that I have heard Moffat and Livingstone, and Griffith John, and Lockhart, and Lawes, and Ellis, the pioneer in Madagascar. Oh the noble army, not only of prophets but of martyrs! God send still more such labourers to do His harvesting!

FREDERICK HASTINGS.

FAITH AND PERSONALITY.

THE psychological study of religious experience has been successful in showing that religion is normal within human life broadly conceived. This is unquestionably a great gain. But the psychologically normal and the philosophically valid are two distinct things. The fashionable "projection" theory of religion, in so far as it implies that religion is nothing more than a projection, may be a high-handed incursion of psychologists into metaphysics, but we cannot be content with saying so and leaving the matter there. It is true that we are not saved by metaphysics, and that it is only for the worshipper that the validity of religion is secured beyond all doubt. But while faith is not a metaphysic, it has a metaphysic, a world-view, implicit within it, which may be brought to light and tested like any other world view, namely, by an appeal to experience in its widest and deepest ranges. This present paper is concerned only with one of faith's aspects, but that surely a fundamental one. We are regarding faith as a moral attitude, an orientation of the self towards reality. Our task is mainly philosophical and, to compare small things with great, is akin to Kant's attempt to exhibit the transcendental conditions of all experience. For we are trying to show that the faith-attitude, which comes to full self-consciousness in religious experience, is fundamental not only in that region but everywhere else; that valid knowledge, successful practice, and the growth of selfhood, alike depend upon a right orientation of the self towards the real.

Throughout every moment of consciousness reality is given to us, and our problem, at once practical and theoretical, is to come to terms with a universe that, to speak crudely, we did not make and cannot alter, but in which we have to live. We accept the universe because, as Carlyle said, "we'd better." It manifests itself as something other than ourselves and independent of our desires. This "otherness" enters into our experience, sometimes as an antagonism, but always as a potent, moulding influence. How we become conscious of this influence, and how we come to interpret it as emanating from an independent, objective universe, are questions which are irrelevant just now. The facts are beyond dispute, and, as Kant pointed out, self-consciousness goes step by step with our consciousness of an external world, both being conditioned by this ever present "given" or "otherness" operative at the growing point of immediate experience.

We have called this "otherness" in its relation to us an influence—a kind of power or constraint. This is vague, it is true, but then the concrete situation is vague at first, and man's mental and spiritual growth depends upon his being able to clarify it. As soon as we

begin to reflect upon the given and try to analyse the nature of its relation to us, we can distinguish varying forms or phases which the constraint of the real assumes within our experience. Sometimes it appears as a mechanical necessity, capable of formulation in scientific concepts and equations, and inherent in material things or systems of energy. Sometimes it is the rigour of logic with its self-evident truths and laws of thought. In another direction it is the solicitation of instincts and impulses, which are objective in the sense that they seem to impel us in spite of ourselves, and so stand over against us, so to speak, as elements in that universe with which we must come to terms. In yet another guise it is the appeal of the beautiful; in another, the moral imperative; while in the sphere of religion it is Otto's "numinous," the "*Mysterium tremendum et fascinans*." But in all these diverse ways it is the actual universe, reality as it is, which presents itself to consciousness, challenging our enquiry, demanding our recognition, constraining our obedience. Thus "the objective," as Bosanquet says, "is whatever we are obliged to think," although this obligation may assume different forms and may constrain not only our thinking but all our adjustments to the situation.

Now when we set ourselves to discover the inmost nature of reality, we are faced with the necessity of harmonizing these varied forms of its constraint upon us. Take, for example, mechanical necessity and moral obligation. Kant showed how man lives in two worlds at once. On the side of his material nature he seems a slave of necessity, a link in the endless chain of natural causality, or, as we should say to-day, a product of the evolutionary process. On the side of his moral consciousness, however, man is a free agent, a bearer and a creator of values. Is necessity or freedom the "truth" of human life? For the former, at least, human life is a sheer irrelevancy. Take such a proposition as this: "If you fall over a precipice you will break your neck." For scientific purposes this proposition must be simplified to: "If A, then B," where there is no reference to you or me or any other self, but only to certain sets of physical events which are stated to be in necessary relations to other sets of physical events. That one of these sets of events happens to be an organism which is the headquarters of your personality or mine is quite irrelevant. You and I, from the standpoint of mechanical necessity, are merely systems of energy, groupings of physical events which can be expressed in the same formulæ as rocks and trees, suns and planets. But with moral obligation the case stands quite otherwise. The "ought" of the ethical imperative implies free, conscious agents, and apart from them, it is quite meaningless. We do not stay to argue the question of moral freedom. The verdict of experience is emphatic for the reality and rationality of conscience. And naturalistic theories which find the origin of moral obligation

in social needs and social sanctions leave untouched the question of its validity and significance as implying freedom in those conscious agents for whom alone it is relevant.

Our obedience to mechanical necessity is not properly an obedience at all. We have no choice. To jump over a precipice does not infringe the law of gravity. For that law is an abstract formulation of the way in which the material universe actually behaves, and is valid for all material systems, including our own bodies. But moral obligation invites man to a free choice. And since he is free to disobey, his obedience here has a moral quality which sharply distinguishes it from his involuntary conformity to laws of gravity and the like. Remorse following a moral lapse, although in some ways akin to physical pain, is marked off from the latter by an element of self-accusation. On the other hand, sufferings which follow a street accident lack this element altogether, except where we can convict ourselves of some negligence—that is, where there is an “ought” which we have disregarded. Such considerations, among others, make it impossible to reduce moral obligation to mechanical necessity.

Yet, unless the universe is to fall asunder into unrelated fragments, some relation must exist between them, and among all the various forms assumed by the constraint of the real. Further, if moral freedom is real, if experience, that is to say, is not to be convicted of wholesale illusion, then the material organization of the universe with its mechanical necessity must be the background of life, mind, and spirit—the raw material of purpose and moral freedom. Or, to put it in another way, mechanism, logic, natural endowments, instincts, and impulses are the tools of personality, and point beyond themselves to moral selfhood as their “truth” or goal. No virtue lies in man’s involuntary conformity to mechanical laws. But he uses this necessity in the service of freely chosen ends. He conforms to physical conditions just as much when he builds battleships as when he plans garden cities. He uses the same logical processes in ministering to his selfish desires as in the patient quest for truth. Arithmetic is at the service of philanthropist and miser alike. Necessity thus becomes the raw material, the relevant condition, of moral freedom.

If, therefore, in the economy of the universe the moral and spiritual is the goal of the natural and material, the mechanical phase of the constraint of things cannot be ultimate truth. The lower must be interpreted in the light of the higher. The inner meaning of necessity must be read off as moral obligation. And this is no mere thesis of academic philosophy. Apart from such an interpretation of the constraint of the real, carried through everyday experience as a consistent practical attitude, no growth of personality, no moral free-

dom, is possible. It is clear that there is no escaping the "otherness," the constraint of things upon us. But the moral differences between men lie in their individual ways of interpreting this constraint, in the several attitudes they take up towards it. Even moral ideals may bind a man in fetters as long as he yields an unthinking obedience to them as current conventions, or conforms to them from fear of punishment. He does not become free until he makes the ideals his own by rational choice. And this choice is an interpretation of their constraint as an obligation binding upon him; it is an act of self-orientation towards the real, an acceptance of the universe which is a personal surrender. And the whole unitary attitude is what we have called faith in its widest, most fundamental sense.

Since we have already recognized mechanical necessity as a phase in the constraint of the given, it will not surprise us that many of our self-adjustments seem almost wholly mechanized—affairs of reflex action and the nervous system. But perhaps even our reflex actions are never purely mechanical; certainly our instinctive activities are not. Whether and how far a given factor in our environment shall become determinative in our experience depends at first, no doubt, upon physiological and temperamental endowments, but increasingly, and at the higher levels mainly, upon selective interest and rational choice. The constraint of our environment thus loses its quasi-mechanical character to assume another which is moral in so far as it elicits appropriate responses in a teleological way, that is, by offering satisfactions for our desires and realizations of our ideals. By the nature and range of our responses to the several factors in our environment we fashion for ourselves a world in which we elect to live. Now reality is not a dead level of existences, nor is it plastic in the sense that we can "shatter it to bits—and then remould it nearer to the heart's desire." It is the actual universe as we confront it, independently real, with a character of its own, with proportions, lights and shadows, and hierarchies of meanings and values. How far our ideal world, the world we fashion out of our own desires and interests, will reproduce the actual characteristics of reality as it is, depends upon the rightness or wrongness of our fundamental moral attitude to the inescapable constraint of the given. After all, we too are phases of reality—"moral members" is a better expression—and as such we function well or ill according to the truth of our ideal world. If we are living in a dream-castle we shall play our part badly, missing both the truth of things and our own destiny as unified selves. To live according to the "pleasure-principle," as Freud styles it, to follow in every mental and spiritual conflict the line of least resistance, invites arrested development, regression, and even the ultimate break-up of the self. Reality demands that we shall go

“ all out ” in our attempt to come to terms with it. Whether we call it happiness, goodness, blessedness, or self-realization, the ultimate satisfaction of personality is *wholeness* in a harmonious universe. That moral laziness which is content with partial satisfactions, which interprets the constraint of the real as a genial invitation to take things easily, has made a fatally bad guess about the meaning of life. On the other hand, to live according to the reality-principle means being in earnest with the truth of things, interpreting the constraint of the real as a moral imperative. The search for truth and the quest of self-mastery bring discipline, without which none can achieve moral personality. It is true that we can respond only to what appeals to us: it is the nature of the appeal which is in question. Free personalities are fashioned only by the choice of what appeals absolutely and finally as being good, true, or beautiful in itself, however much private caprice and desire may point another way.

It is possible, no doubt, to exaggerate the clash between desire and obligation. This was Kant's mistake; and some will feel, perhaps, that in trying to erect faith upon a foundation of such moral rigour we are losing sight of fundamental differences between morality and religious experience. We shall be reminded that religion is more than “ morality tinged with emotion.” It certainly is, and how much more the sequel may show. At present, however, it is necessary to insist that faith presupposes obligation. It has an unmistakable note of moral austerity. Faith is not the riotous luxuriance of a will to believe: its idealism is rooted in the sternest realism. Moreover, while Kant was wrong in trying to exclude feeling from the range of the truly ethical, it is certain that moral progress depends upon man's capacity and will to discipline his emotional nature. Feeling accompanies all our reactions to the real, and at the level of instinctive animal life it functions as a working guide to right adjustments to the environment. Yet even here some control seems necessary, for unbridled feeling—panic, for instance—may actually inhibit appropriate reactions to the situation. At the higher levels, however, nothing is more uncertain, more evanescent, more dependent upon chance happenings and irrelevant circumstances, and the discipline of feeling is the very first condition of our successful adjustments to the real. Feeling must be schooled by being attached to new objects, symbolical of ever-widening value-contexts whereby it is stabilized and organized into permanent sentiments and dispositions. Those value-contexts to which feeling then attaches—beauty, truth, goodness—are recognized as real in their own right, and can guide our reactions even in the absence of those feelings which were once their clues. We learn to do our duty when that no longer pleases or excites us, and

Tasks in hours of insight willed
May be thro' hours of gloom fulfilled.

We have claimed that the faith attitude is fundamental, not only to religious life, but to all fruitful experience of reality ; that it is the condition of valid knowledge as much as of moral personality. Now the attitude of the scientist towards the world will be a sort of test case, for science and religion are currently regarded as utterly severed from one another, both in their subjective attitudes and in their contents. Religion is supposed to be the very apotheosis of feeling, while science, it is thought, is its negation. Religion, we are told, is concerned mainly with values, and science wholly with fact. Certain schools of apologetic have even stereotyped this distinction and have cleft the universe as with a hatchet into two halves which, being unrelated, can never conflict. But before resorting to such a desperate remedy it is well to enquire whether this distinction is really so absolute and fundamental.

Science certainly is not the cold, dispassionate discipline we are tempted to imagine. Feeling colours all our experience, and science would be abstract with a vengeance if it could exempt itself from this circumstance. But science, although abstract, is not so inhuman a pursuit. Feeling is not absent as the scientist engages in his researches, but it is disciplined feeling, and the value-context to which it attaches, of which it is a function, is truth as the scientist understands it and seeks it. That scientific truth is of another order than philosophic truth is not important just now. The point is that within its own limits scientific truth is absolute and imposes obligations. The scientist, like the rest of us, must conform to logical necessity if he is to think to any purpose at all. But he is a man under the authority of something higher than logic. There is a moral finality, akin to that of religious faith, which attaches neither to the scientist's hypothesis, nor to his conclusions, nor to scientific truths regarded as so many bricks in the temple of human knowledge, but to science as a value. That is to say, it is to science as an ideal, as a pursuit infinitely worth while in itself though no tangible benefit accrue thereby, that the scientist yields an obedience which disciplines feeling by concentrating it in a passionate yet patient search for this pearl beyond price.

The ground of the very possibility of science is the unity of nature, the rationality of the world. The scientist does not discover this unity : it discovers him. And not only the scientist, but all of us, in different ways and degrees, are face to face with a rational universe which takes command of us throughout the entire range of our experience. We have an impression of wholeness, ultimate and indefinable, which may vary in intensity as between different individuals, and is felt and expressed in different ways by scientists, artists, philosophers, and saints. Here, again, we accept the universe because " we'd better." But here, also, *how* we accept it is what

matters. Our acceptance, our obedience, may be unthinking, grudging, or casual, or it may be whole-hearted and enthusiastic. The real, being rational, challenges our understanding and our will. We cannot deny its claim over us, but for all that we are free to ignore that claim so far as it seems safe to do so. Now it is characteristic of science and religion alike to be in earnest with reality's claim to be understood and obeyed. Prof. Whitehead has told us that religion is "world-loyalty"; so in its own way is science. And world-loyalty means playing the game where our own interests and desires are vitally concerned. It means making no exceptions in our own favour. Thus the final, irrevocable self-committal of the scientist to a resolute attempt to understand the real is definable only in terms of obedience to moral obligation, of allegiance to a supreme value, an absolute ideal; and calls forth the full resources of unified selfhood—courage, humility, reverence, and self-forgetfulness. For the scientist's faith rests not upon his proved ability to command Nature, but on Nature's power and right to command him, evidenced in the actual direction of his researches—now this way, now that—and still more by that constraint, that moral imperative, which rules in his scientific conscience, and which can be ignored only at the price of his self-respect and destiny as a man of science.

It is true that the scientific conscience can become specialized to the point of denying values beyond the scientist's purview. Science cannot be a metaphysic; and the ruthless setting aside of what is irrelevant for its own particular limited purposes gives science the colour of a denial of non-scientific values. But such a denial, when actually made, is not only a trespass upon philosophical territory; it is a blunder which brings its own penalty within the sphere of science itself. It betokens a subjective prejudice which is never anything else than a hindrance to truth anywhere. We are all too prone to believe that there is "nothing like" the "leather" of our own choice and interests. This is one way in which even a right orientation towards the real may fail of its purpose. In science it appears as anti-religious prejudice; in religion as bigotry. Knowledge gets out of focus as soon as we forget that all special studies must be co-ordinated, not only with one another, but with those deeper interests and purposes which are determined by the nature of the universe and of man's destiny within it. Psychologists speak of *segregation*, "the separation within the mind of contents and processes which primitively belong together." Simon Peter, who wanted to stay on the Mount of Transfiguration, was trying to segregate the ecstasy of vision from the duty which awaited him among the toiling multitudes in the valley. The scientist is guilty of segregation when he pursues his researches in utter disregard of their repercussions in the wider context of human welfare. He is not

blameworthy in acquiring knowledge of poisons and high explosives. But knowledge can be applied to help mankind or to blast it; it can work for or against the emergence of moral personalities. And every man is morally responsible for the use to which he puts his special knowledge. Scientific warfare, to pursue our example, means the segregation of scientific interests from the moral well-being of the race, and the scientist who so prostitutes his special knowledge is not commanded thereto by that absolute imperative which resides in science as such. Moreover, he harms himself. He is so much the less a moral personality who can be so blind.

But science, truly served, puts men in the way of achieving self-hood. Whenever the scientist scraps a cherished hypothesis because it does not happen to fit the facts, he is offering a sacrifice on the altar of truth which the God of truth will surely accept and count for righteousness. Such reverence for fact is not far from the Kingdom of Heaven, for it is reverence for a supreme value.

What is true of the scientific attitude is also true of philosophy and art. Philosophy is that "thinking things together" which reinstates those values which science is forced to ignore, and endeavours to find room for every phase of experience in a comprehensive world-view. For the artist the constraint of the real becomes the appeal of the beautiful—the challenge to find and express that beauty which is an ultimate characteristic of the rational universe. In each case the guiding impression is of a whole, a unity, and in each case there is a committal of the whole man to reality as the final satisfaction of his deepest needs. It is the same universe which constrains us—now with the appeal of beauty, now with the ideal of truth, now with moral obligation. Some will complain, perhaps, that we have begged the question whether truth and beauty have not their own imperatives, to be identified neither with one another nor with ethical obligation. But surely they all belong to the same order in that they challenge us and demand our self-orientation towards ideals. They have to do with personality as conditions of its development and unification, and the term "moral" is taken in a very restricted and unnatural sense if it cannot be used to describe them all.

But although we regard them all as forms of moral constraint, we must admit that in experience they are given in relative isolation from one another. The claims of beauty and truth may collide, and goodness may seem independent of both. Segregation is only too easy. Beauty may absorb us to the neglect of moral claims. Truth may become a purely academic affair. Even goodness may be narrowed to a puritanical rigidity which truncates personality. We should claim, of course, that these values are mutually pervasive, so that in isolation from one another they are something less than themselves. But in face of the *de facto* conflict among our ideals, how can this claim be made good?

This difficulty is both theoretical and practical. On the speculative side we are trying to prove the existence of a God in Whom all our ideals are harmonized and eternally secured. On the side of daily conduct we are trying to overcome the tension between the "is" and the "ought to be." In both cases failure dogs our steps. We cannot demonstrate the existence of God: and if ever we win the summit of our ideal it is only to see higher peaks of endeavour range upon range beyond us. Nowhere do we reach finality.

Now this sense of incompleteness is too real within our experience to be denied or explained away. Religion, in claiming to solve the problem, does neither the one nor the other, but takes as a clue another human experience equally strong and undeniable. That general moral direction of the self towards reality, that world-loyalty displayed in science, philosophy, art, and every patient quest of the ideal, comes to self-consciousness in religious faith. We have seen that man's progress in moral self-hood depends upon an acceptance of the universe which shall be not forced or grudging but enthusiastic. Until he comes to terms with it and interprets it truly, reality is man's prison-house or place of exile, not his home. We have seen the indifference and iron necessity of the world fading into the background as man discovers ideals and yields himself to their constraint. He would fain be at home with beauty, truth, and goodness, but they lie, it seems, at the end of his long pilgrimage. Must he wait until "eternity affirm the conception of an hour"?

It is here that religious experience as it climbs to its peak in Christian faith speaks its own decisive word in a *new interpretation* of the constraint of the real. It asks what can be the meaning of a universe where man's ever deepening communion with reality increases his moral stature, if not that the creation of free selves is the very goal and truth of things—if not that behind the flux of experience and the light and shade of the world there stands One of Whom we speak most truly when we call Him Father. No formulation of Christian truth can be made absolutely logic-tight. Maps of experience can only be drawn in two dimensions and lack the height and depth, the warmth and colour, of those living, dynamic realities whose intellectual transcripts they profess to be. But if it is true that we can never exhaust the significance of the most commonplace moment of experience in the propositions of discursive thought, our failure to present a neat, well-ordered scheme of faith's content need not greatly concern us. We are struggling to express what must always transcend our finite powers of expression, and of our picture-language, our symbols, and our metaphors we can only say with Socrates that "this or something like it must be true." And though for the philosopher as such that world view which gives central significance to Jesus Christ is only one among other rival hypotheses,

all tentative and all open to philosophic criticism, we are, at least, working with sound philosophic principles when we appeal to the continuity of human experience in its communion with the real—a communion ever richer, ever more intimate, as there unfolds within it the deepening, growing significance of reality's constraint upon moral selves.

But for the Christian believer faith is something more than the resolve to stand by the noblest hypothesis: it is the vivid assurance of being sought out and chosen by the holy God. We love Him because He first loved us: we believe in Him because He first believed in us. For the believer, Christ is more than a historical figure; He is a contemporary—a mighty, majestic King; a gracious and familiar Friend. And when faith interprets reality's constraint upon us neither as mechanical necessity, nor as a life-urge, nor even as moral obligation, but as the power of a strengthening Spirit, of a holy Love which comprehends, transcends, and guides them all, does not the universe cease to be an alien land and become for ever our Father's house? Our ideals are no mere projections, searchlight beams thrown upon the dark curtain of the future. The relativity of all our conceptions of them is of small moment. We do not fully possess our ideals; but they possess us. The restless urge of things towards a goal which endlessly recedes becomes a growing communion with the Father within the gracious finality of the Everlasting Arms. "Even now are we the children of God." Perfection is not at the verge of the illimitable years; it is here within experience, knocking at our doors, ordering our lives, and mastering our wills. Our moral strife is no forlorn hope, for the tension and toil of mortal days are already crowned with unearned blessing. We are counted righteous though sinful still, and called sons and heirs though creatures of circumstance and fleeting time.

If life's perfection be not mechanical precision but spiritual achievement, then it will be costly. The hardness of the world, its pain and sorrow, the vicissitudes of our lot—all forbid us to believe that "having a good time" can be the purpose of man's earthly course. Any philosophy which takes the pleasure principle as a criterion issues in inevitable pessimism. But if sonship be our destiny, if God care most for our holiness, our wholeness as moral personalities, then light begins to break on dark mysteries. The discipline of passion, the austerity of the quest of the ideal, faith's superhuman effort, are costly even to us. And we believe that this destiny of ours was infinitely more costly to God our Father, but to His loving heart so precious, that even the Cross was not too great a price to pay.

H. F. LOVELL COCKS.

OLIVER GOLDSMITH: A BIOGRAPHICAL SKETCH.

IRISH by a descent at least as far back as the sixteenth century, Oliver Goldsmith was born at Pallas (or Pallasmore) in Longford on the 10th November, 1728. He was the fifth child of the Rev. Charles Goldsmith, whose annual income as curate and farmer, when this particular new call was made upon it, amounted to no more than £40, even including contributions made by friends. Two years later, however, Charles Goldsmith became Rector of Kilkenny West, and his income increased to nearly £200 a year, upon which he kept up a friendly hospitality. He perfectly instructed his children "in the art of giving away thousands before they were taught the necessary qualifications of getting a farthing."

Elizabeth Delap, who was a dependent relative sharing the Goldsmiths' home, was deputed to teach the child Oliver his letters. She lived to be very old, and at the age of ninety she declared that the task was by no means a light one, for the reason that, although Oliver was easily managed, he was exceedingly dull and stupid. The good lady's statement must be respected; and though the memory of even a nonogenarian is not necessarily trustworthy (whatever volume of "Reminiscences" it may furnish forth), it is quite credible, in the light of all that is known of Oliver's later youth, that what the old lady remembered was the truth. The boy was soon placed under the charge of Thomas Byrne, the village schoolmaster, who, as to some of his characteristics, still lives in the pedagogue of *The Deserted Village*.

The disfigurement resulting from a severe attack of confluent smallpox increased Oliver's tendency to those "particular humours" which had already been remarked in him. But the thought of his misfortune was not always with him; he could be free of it when indulging his love of music by listening to the songs of the blind harper, O'Calloran, or of his father's dairymaid, Peggy Golden, whose gift of charming him with "Johnny Armstrong's Last Good-night," or "The Cruelty of Barbara Allen" has secured her an enviable niche in the Goldsmith gallery.

On the advice of relatives—such advice as was not the less persuasive for having the unusual accompaniment of a cash backing—it was decided that the boy should have all possible educational advantages, and he attended several schools in succession. It is said that his schoolfellows regarded him as "a stupid heavy blockhead, little better than a fool, whom everyone made fun of"; also that at his last school he exhibited a fondness for Horace, Ovid, Livy, and

Tacitus; but it is clear that this fondness was not so passionate as to tear him away from boyish sports, or elevate him above the occasional diversion of raiding an orchard.

A foolish financial engagement entered upon by the Rev. Charles Goldsmith made it necessary that if Oliver followed his brother Henry to Trinity College, Dublin, he should go there as a "sizar," or poor scholar; and the lad's great reluctance to do so was overcome at last only by the persuasion of a kindly and generous uncle, the Rev. Mr. Contarine. He did, however, so enter Trinity—according to Forster, on the 11th June, 1745. Austin Dobson, in his excellent monograph on Goldsmith, puts the date a year earlier on the authority of Dr. J. F. Waller, but there is some reason to think that Forster was right. It was not long before the ferocity of his very unsympathetic tutor, Wilder, over a little escapade of Oliver's, caused the poor sizar to sell his books and leave the College, telling himself that he was off to America. But he did not go—and incidentally this fact gives us the pleasure of retorting to Americans who boast their acquisition of Goldsmith treasures that Oliver at any rate remained on this side of the Atlantic to produce or occasion them. After some aimless wandering, during which he was reduced to such straits as made him regard a handful of grey peas, given him by a sympathetic girl at a wake, as "the most comfortable repast" he had ever made, the prodigal turned homeward. His return to College was "arranged," with some trouble, and he took his B.A. degree in February, 1749.

II.

At the time of his leaving Trinity, Goldsmith had shown little sign of the literary genius which he was to exhibit later. It is hardly surprising that, after a "preparation" consisting of a round of visits to friendly houses, and general pleasure-seeking, he was refused ordination as a clergyman. He became a tutor until he had got together about £30, when, having provided himself with a good horse, he rode away in some purposeless fashion, of which the outcome was his return to his mother's house after six weeks' absence a penniless home-comer, bestriding a miserable screw named Fiddleback. His mother, of whom we know very little, appears to have been decidedly cross with her son, and so far shows herself human. After a start for London, and an early return from Dublin, where he lost the £50 contributed by Uncle Contarine, he was again fortified by money contributed by his brother Henry, his sister, and uncle, and set out for Edinburgh. There he became a member of the Medical Society on 13th January, 1753—all because of an oracular pronouncement by Dean Goldsmith that "Oliver would make an excellent medical man"; and there he wrote some letters, of which one or two, containing amusing passages, have survived.

Well might John Forster, in later years, entitle his exhaustive, discursive, but agreeable biography "The Life and *Adventures* of Oliver Goldsmith"! He decided to go to Leyden, and set out in a ship called the *St. Andrew*; was arrested on going ashore at Newcastle-upon-Tyne with some shipmates who turned out to be Scots in the French service; missed the *St. Andrew*, which was fated on that trip to be lost with all hands at the mouth of the Garonne; and after embarking on another ship for Holland, ultimately arrived at Leyden. His adventures on the Continent have never been recorded in detail. Among other experiences, he was certainly absorbing impressions which *The Traveller* afterwards reproduced or preserved. His stay at Leyden was not a long one. He did a little teaching of English by way of supporting himself, and also, it is too probable, turned from time to time to the gaming table with the hope that seems to spring there, if not more "eternal," at any rate more irrepressible, than anywhere else. After spending some money found for him by Dr. Ellis, a fellow-countryman, on some rare bulbs for Uncle Contarine, he left, in February, 1755, "with only one clean shirt and no money in his pocket." He wandered afoot from place to place, and it is on record that in after life he would often speak "with great pleasantry of his distresses on the Continent, such as living on the hospitalities of the friars in convents, sleeping in barns, and picking up a kind of mendicant livelihood by the German flute." No doubt some of his own experiences may be read into the words of George Primrose in *The Vicar of Wakefield*.

The University of either Louvain or Padua distinguished itself by, or (according to the way you look at it) was responsible for, conferring on him the diploma of M.B. Tradition is the stronger in regard to Louvain, but the University records of that place of tragic story were destroyed during warfare long before the havoc of the Great War, and it cannot now be decided whether tradition is in this instance a chronicler, or merely a story-teller. A year after leaving Leyden he landed at Dover (on 1st February, 1756), with only a few halfpence. Of his letters written during the previous year or two those which were preserved show that he had already become master of an easy, natural, and engaging style of writing. He had, moreover, sent over to his brother Henry eighty lines of verse, which, beginning

"Eternal blessings crown my earliest friend."

afterwards formed part of *The Traveller*.

III.

It took Goldsmith nearly a fortnight to get from Dover to London, afoot, and hard put to it to get food on the way. After suffering many rebuffs in London, he became successively a chemist's assistant,

a medical practitioner in a humble way, a proof-reader for Samuel Richardson the novelist, an usher at Dr. Miller's school at Peckham (in which capacity he had experiences also put into the mouth of George Primrose), and a writer for Griffiths' *Monthly Review*. Not without good reason, he soon threw up his work on the *Monthly Review* in disgust, and there followed a period when he sought, and too seldom found, openings elsewhere for his writing, and during which he made abortive preparations to go as physician and surgeon to a factory on the Coast of Coromandel. It was at this time, too, that he wrote letters to his friends in Ireland, soliciting subscriptions for a new work to be entitled "An Essay on the Present State of Taste and Literature in Europe." The way in which he suited his style in these letters to the various persons to whom they were written is admirably amusing. Sentimental Tommy himself might have taken a leaf out of his book. He tried an examination at Surgeon's Hall for hospital mate, but was "found not qualified"; and moved about the end of 1758 into a room on the first floor of No. 12, Great Arbour Court—quarters which he occupied for about two years. Hard put to it to live, at the age of thirty he could be, and often was, playful, even amid circumstances of squalor.

Resuming his writing for Griffiths, from this time Goldsmith became definitely a literary man.

His first book was the *Enquiry into the Present State of Polite Learning in Europe*, published as a small volume of 200 pages in 1759. The *British Review* for February, 1760, contained one of three instalments of the famous *Reverie at the Boar's Head Tavern in Eastcheap*, and on the 24th of the previous month the first letter of what was to become *The Citizen of the World* (though the series was first known as the *Chinese Letters*), appeared in *The Public Ledger*, ascribed to one Lien Chi Altangi, who figured as a Chinese visitor to England. These letters, written with admirable verve, humour, and freshness, contain, too, many pleasant touches of satire on as many diverse subjects. Even the right of independent religious thought was (rather surprisingly) discussed. The writer of the *Letters* claimed the right for himself and for all men. Remarkable, in that age, and from a man in such circumstances and with such experience, is the declaration: "I am not displeased with my brother because he happens to ask our father for favours in a different manner from me." *The Citizen of the World* was not only received with great favour, but bought in large numbers. Becoming a little better-off, Goldsmith moved to No. 6, Wine Office Court, at the end of 1760, and it was at this lodging, where he lived for about two years, that Dr. Johnson, to whom he was already known, first visited him. On this occasion, being rallied by Percy on his unusual smartness of

dress, Johnson retorted: "Why, Sir, I hear that Goldsmith, who is a very great sloven, justifies his disregard of cleanliness and decency by quoting my practice, and I am desirous this night to show him a better example."

The friendship between Goldsmith and Johnson (who early declared that "Dr. Goldsmith is one of the first men we now have as an author") ripened apace, and while it was not without its good effect on the elder writer, it was certainly of great benefit to the younger. Its effect on Boswell, when he came upon the scene, was not noticeably soothing, and his jealousy of Goldsmith, as Johnson's friend, lent, as we know, a spice of malice to many of the Scot's references to the Irishman in the great biography.

From this time Goldsmith was often troubled by illness, brought on by his laborious writing under unfavourable conditions. In June, 1764, he published his *History of England, in a series of Letters from a Nobleman to his Son.* The publisher did not exactly blazon abroad the fact that the Nobleman was Goldsmith and that he had no son: the Letters tickled the literary palate of the public by their supposititious origin—Chesterfield was among those suspected of their authorship—and they became very popular for their engaging and happy style.

The new club which Johnson had founded on the suggestion of Sir Joshua Reynolds provided Goldsmith with a means of relaxation and refreshment. Its members met at the Turk's Head in Gerrard Street, Soho, and it was afterwards known and has become famous as the "Literary Club." The original members included Edmund Burke, as well as Reynolds, Johnson, and Goldsmith, and the membership was before long enlarged to twelve.

In December, 1764, appeared a thin quarto volume entitled *The Traveller; or, a Prospect of Society: A Poem* (with a long and interesting dedication "to the Rev. Henry Goldsmith") "by Oliver Goldsmith, M.B." The encouragement of Johnson was certainly a prime cause of the completion of the poem from a fragment which had been shown to him; and on its appearance he declared it (in the *Critical Review*) "a production to which, since the death of Pope, it would not be easy to find anything equal." Burke, Reynolds, and others expressed similar admiration, and the public bought several editions within a short period.

Goldsmith's income was still so precarious that he again sought to practise as a physician, arraying himself finely for a start, but he got very few patients, and one lady who did call him in, having to choose between Goldsmith and the apothecary who had attended her, and who for some reason thought the doctor's medicine open to suspicion, chose the apothecary.

IV.

The Vicar of Wakefield appeared in two volumes on the 27th March, 1766. The book had been projected and partly written some years earlier, and a third share of it had been sold to Collins of Salisbury for twenty guineas. That this was so is not disproved by Boswell's picturesque narrative of Johnson's having, in response to a message, found Goldsmith under arrest for rent; and of his having taken the MS. to a bookseller, sold it for sixty pounds, and brought Goldsmith the money; for the explanation seems to be that Johnson sold the remaining shares of the book and brought to Goldsmith the forty pounds (or guineas) that he got for them. The reception of the novel by the critics and by the public was definitely favourable, and the book was speedily translated into French and German. One of its earliest and most enthusiastic admirers was Goethe.

Goldsmith, not much enriched by his poem or his novel, had to continue his "compiling" industry, and he edited, among other books, a *Short English Grammar* and *The Beauties of Poesy* (in two volumes). He was not without detractors, of whom one, Kenrick, lost no opportunity of slinging mud at him. Goldsmith retorted, not with better-class mud, but with missiles of a finer texture.

An attempt to enlist his pen to champion the "North" Administration resulted in the retreat of the intermediary, Parson Scott, without honours. Goldsmith would have none of him—an attitude the more admirable for the reason that if he "could earn enough" (as he said) to supply his wants, the opportunities of doing so presented themselves neither too comfortably nor too frequently. At this time, indeed, those "particular humours" which had marked his childhood recurred constantly, depressing him greatly, though he attended the meetings of the Club at the Turk's Head regularly enough. His comedy, *The Good-Natured Man*, after vexatious delays, was played at Covent Garden early in 1768, and on the fifth of its ten consecutive nights was commanded by the King and Queen. Its original run was short, but Goldsmith made something like £500 by it, if the profits of its publication in book form be included. His nature was not one that could resist the temptation to launch out in such circumstances, and he promptly took three rooms on the second floor at No. 2, Brick Court, Middle Temple, paying, it is said, £400 for the lease, and furnishing his rooms expensively. Occupying these rooms for the rest of his life, he never got free from financial worries. He entertained freely, and he sang very acceptably, but the conviviality of his parties produced other sounds not so pleasant to his neighbours. He kept a liberal table, himself supping off boiled milk.

In January, 1770, he was appointed Professor of Ancient History to the Royal Academy, Johnson being at the same time appointed Professor of Ancient Literature. Reynolds, as President of the Academy, was largely responsible for these appointments, and no doubt his pleasure in them would have been greater had they brought his two friends a fat income apiece; but unfortunately they carried no pay.

Some two years after the death of Henry Goldsmith, a man of amiable disposition and sterling qualities, *The Deserted Village* appeared (in May, 1770), with a tender reference to him in the dedication to Sir Joshua Reynolds. Though this poem, now so well known and loved, is suffused with memories of Goldsmith's early home, and though some characteristics of his father and his brother Henry in the village preacher, and of his schoolmaster Byrne in the pedagogue, are very evident, it seems quite clear that Goldsmith intended "Auburn" to represent an English village, and to illustrate the evils of depopulation in English rural life. There is no need to enlarge on the beauties and felicities of a poem so familiar. As to the author's profits, the story about these is in two parts: firstly, that the author received a hundred guineas for the poem—which is not extraordinary; and secondly, that he gave the money back to the publisher because someone thought it was too much—which is extraordinary!

Goldsmith became very intimate with the Hornecks, a mother and two daughters, whom he first met at Reynolds's house, and he was much attracted by the daughters, of whom the elder, Catherine, known as "The Jessamy Bride," became Mrs. Gwyn. The mention, in the *London Packet*, of "the lovely H—k," coupled with the name of Goldsmith (doubtless by the insufferable Kenrick), led to a deplorable, though understandable, physical attack on the publisher by Goldsmith, which cost him £50.

It was a present of venison from Lord Clare which prompted the writing of one of the most amusing of Goldsmith's lighter essays in verse, *The Haunch of Venison*.

She Stoops to Conquer, presented for the first time at Covent Garden on the 15th March, 1773, met with an enthusiastic reception. The book form of the play appeared a few days later, with a dedication to Johnson, in which the author says: "It may do me some honour to inform the public that I have lived many years in intimacy with you. It may serve the interests of mankind also to inform them that the greatest wit may be found in a character without impairing the most unaffected piety." Some months later, at St. James's Coffee-house, the members of a party, when Goldsmith was present, began what we should now call "leg-pulling," by competing in composing epitaphs for him. Garrick began—a fact which may

perhaps discount the general impression that his effort was "impromptu." Everybody knows the couplet:—

"Here lies Nolly Goldsmith, for shortness called Noll,
Who wrote like an angel, but talked like poor Poll."

The victim was given an opportunity to reply, but, rather disturbed by the merriment with which the company received the "epitaphs," he postponed his revenge. It was not, indeed, until after his death that his *Retaliation, including Epitaphs on the Most Distinguished Wits of the Metropolis*, was published unfinished. Johnson had not been present at the "leg-pulling" party, and was not mentioned in *Retaliation*, but Garrick, Burke, Reynolds, and others were faithfully dealt with, and the fragment was a *tour de force*, which even to-day has lost little of the brightness of its wit and smartness. Goldsmith was still working at this poem, and on other writing, at Edgware, when he was taken ill, and had to return to London to see a doctor. Temporarily relieved, his illness developed, however, into a low fever. He was prescribed for by physicians, but having himself a strange belief in Dr. James's fever powders, he took doses of that patent medicine. He became very ill and restless, and being asked by Dr. Fenton if his mind was at ease, replied "No, it is not." Speaking no more, he died on Monday, 4th April, 1774, at the age of 45. Owing to the state of his affairs, the idea of a public funeral was abandoned, and he was buried quietly at the Temple Church.

V.

Established, as it is, by the general consent of both readers and critics unto several generations, the excellence of Goldsmith's contributions to English literature is to-day independent alike of eulogy or depreciation. Apart from the writings by which he is generally known, the *Essays* and the books which he merely "compiled" (and of which there were many that I have not mentioned) form in themselves a store of pleasant and profitable reading.

On the personal character of this great writer the experiences of his childhood and youth naturally had great influence. He was very sensitive, and he was extremely soft-hearted—a quality which may be illustrated by his frequent, indeed habitual, readiness to give anything he had (and at times anything he had not until he borrowed it) to persons, whether friends or strangers, in distress. Even when at Trinity, the crowns he used to get for ballads to be sung in the streets of Dublin were often given to, or shared with, unfortunate persons as soon as he got them; and he was once found emerging from the ticking of his bed, into which he had been driven by the cold, after having given away his blankets to a poor woman in want. Many years after, at Brick Court, he is said by Glover to have "had a constant levee of his distressed countrymen, whose wants, as far

as he was able, he always relieved." He was undoubtedly happy-go-lucky in money matters; nor can it be denied that he had gaming propensities, but it seems likely that his habit of relieving distress in others, whether or not the means of doing so really belonged to him, accounted for a large part of his constant embarrassment. He was vain, but with a vanity rather of personal deportment than of literary achievement. His conversational powers have certainly suffered in popular estimation from Garrick's couplet. It is true that a desire to show off sometimes betrayed him into ineptitude, but when at his ease he often said things witty or shrewd. Of Burke, for example, he remarked that "he wound into his subject like a serpent"; he told Boswell, who was being a bit silly about Johnson's eminence, that he "was for making a monarchy of what should be a republic"; and of Johnson he also said that if his pistol missed fire, he knocked you down with the butt end of it; that Johnson had nothing of the bear but his skin; and (when the fitting of language to the character was under discussion) that he would make little fishes talk like whales. But there is no gainsaying that Goldsmith, pen in hand, achieved felicities of expression that otherwise were beyond him.

When all else that can be said of him is said, let this fact be duly weighed—that in winning and keeping the affectionate regard of Johnson, Reynolds, Burke, Bishop Percy, and numerous less-known men, he proved his possession of qualities great enough to outweigh his frailties and his faults. The news of his death moved Burke to tears, plunged Johnson into melancholy, stopped Reynolds's painting for the day, and crowded the narrow staircase to his rooms with lowly persons who mourned a kind and generous friend. The monument erected to him in Westminster Abbey two years afterwards bore that epitaph which, written by Johnson in Latin, included the magnificent tribute:—

" Nullam fere scribendi genus
non tetigit,
nullam quod tetigit non ornavit."

J. CARTWRIGHT FRITH.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

STUDENT CAMPAIGNS.

STUDENT Campaigns have almost become part of the normal programme of a great many Christian Unions in the colleges of this country, and they are becoming increasingly useful in the service of the Kingdom of God. Some concern themselves with the social welfare of the fruit pickers in Cambridgeshire or the "hoppers" in Kent; others are mainly concerned with presenting the claims of the missionary enterprise to the dioceses and churches; others are frankly evangelistic and seek to proclaim to men and women in factories and at street corners the message of Jesus Christ for to-day and to win their personal allegiance to Him. Fruiting campaigns are special pieces of work undertaken, as far as the present writer is aware, only by members of one of our older Universities. It is with missionary and evangelistic campaigns that this article attempts to deal.

The World Call campaigns—though student missionary ventures preceded them to a considerable extent—owe their present popularity to the great Missionary Convention of the Church of England which was held at St. Paul's-tide, 1926. From that Convention groups of students were inspired to present the facts of the missionary cause to the Church at home. The last two years have seen a steady growth of the movement then started, so that now nearly every diocese in England has been visited by student campaigners. The need of the world for Christ and the substance of the Reports presented at the Convention have been made known to the Churches in a way which, apart from student help, would have been impossible. Church leaders testify to the real educative and spiritual value of these campaigns to the life of the Church.

Free Church students, once the movement had been set going, were not long before they felt the necessity laid upon them to do something similar. The need for a central authority such as the

Missionary Council of the Church of England, under the auspices of which the Anglican students worked, impeded the making of plans for some time, but in 1927 a group of Free Church students in Cambridge, through co-operation with one of the Missionary Societies, got into touch with the Free Churches of Bristol and undertook a week's campaign in that city in September. Similar campaigns have been conducted this year in Accrington, Nottingham, and other towns by students from different universities. The campaigners spoke in the Churches and Schools on Sundays, and visited and addressed Scouts, Guides, Clubs, and many other organizations throughout the week, besides doing a good deal of outdoor work. As they spoke of India's need of Christ they found they had also to speak of England's need of Him too. The world task of the Christian Church was seen to begin in each individual life, and thus the evangelistic combined with the missionary appeal. Recently a Free Church Missionary Campaign Committee has been formed to serve as a link between the Colleges and the local Churches, and to help in promoting joint campaigns wherein Anglicans and Free Churchmen unite.

Evangelistic Campaigns received their impetus from the war generation of students, and many towns have received visits from student campaigners during the last eight years. Members of these campaigns are of all denominations and all Faculties, and of both sexes: variety of religious experience and vocational training among the campaigners is one of their refreshing characteristics. The mere fact that a Wesleyan and an Anglican, a Baptist and a Presbyterian, can be found in the same campaign proclaiming a common Gospel from several different pitches in a town carries considerable weight with the average member of the crowd, who is often surprised to discover that not merely embryo parsons (whom he rather suspects are just experimenting on him with a view to their futures), but also science students, lawyers, teachers, and prospective business men and women—all folk who pretend to some education—are finding in the Gospel of Jesus Christ something so absolutely worth while that they are prepared to give up part of their vacation in order to tell other people about it. He is also amazed at the frankness with which social questions are dealt with from the Christian point of view, and at the eagerness with which questions and discussions on the most fundamental aspects of the Christian faith are welcomed and tackled. If he cannot discuss the Bible with the vicar, here on the soap box is a young history student who will make an honest attempt to answer his questions on the Virgin Birth or the scientific truth of *Genesis*. After the formal meeting has been closed—by a short prayer when “atmosphere” allows—often little groups around this student or that one will remain in eager conversation and discussion till midnight

or even later. Many students would bear witness to-day to the interest in the deepest things of life of men and women who find but little, if anything, inside our Churches that is meaningful to them.

Obviously campaigns of this kind, whether missionary or evangelist (and neither term is a strictly accurate description of the one or the other campaign) require the backing of a whole town and of all the Churches in the town for their success. Their value is unquestioned, as experience has shown; the town benefits, the Churches are often aroused to new life and enthusiasm, and many people who are quite out of touch with organized religion have a new way of life set before them and are constrained to think, and, though results are not always visible, have their lives changed.

This last paragraph deals with a somewhat novel type of campaign which was organized in connexion with a Mission Church in North-East London this autumn. Last February the workers decided to invite a small group of students to conduct a campaign in their area in the belief that the time was ripe for such an endeavour to present the claims of Jesus Christ to the men and women of the district in an arresting way. The minister got into touch with friends of his who were still at College, and twelve students campaigned in the neighbourhood for one week last September. So far as local circumstances would permit, the campaign followed the usual lines: students conducted the Sunday services, spoke at women's and other weekly meetings, talked to workpeople in factories and at a local market during the dinner-hours, and held meetings at street corners each evening. The result has been an evident revival in the Mission itself, a considerable influx of worshippers, and the continuation of regular weekly meetings in the factories which will certainly bear good fruit in the months that lie ahead. The entire responsibility was borne by a small committee who made all the arrangements of hospitality, advertising, finances, *etc.* The total expenses, including a two days' retreat for the campaigners (a vital part of every campaign), all their rail fares and printing, were less than £35, all of which was raised by special gifts without any inroads being made upon Church funds. Such a venture as this is probably unique—but it need not remain so: where personal contact with the Colleges is not possible, denominational headquarters can be prevailed upon to assist. The Student Christian Movement also, though it does not undertake campaigns as an official part of its work, will usually help in making contacts of this kind.

In these days every opportunity needs to be seized that we may make known the Gospel of Jesus Christ to men and women. They will not come to church; they are woefully ignorant of the true meaning of Christianity (how much is that our fault?); and yet if only the Church will go to them and speak to them in ways that they can

understand, a tremendous opportunity awaits her. Old-fashioned evangelism, with its Sankey hymns and rabid preachings, has lost its appeal: the new age demands new methods. Through student campaigns God has given to His Church yet another instrument for bringing men into the knowledge and saving power of His Gospel.

R. G. MARTIN.

THE RENDING OF THE TEMPLE VEIL.

THE symbolic meaning of this incident is obvious to every reader, and is pointed out in all Commentaries. But is it to be regarded as a literal historical occurrence? If not, how did the idea arise? I have looked through all the Commentaries to which I have access; and not one of them hints at the possibility of the statement being only figurative. They all accept it as recording a literal fact. Even those who do not plainly say this use language which implies it. Some, *e.g.*, *I.C.C.* on *Luke*, attempt to confirm its historicity by adducing statements, supposed to be parallel, from Josephus, Tacitus and the Talmud, or by appealing to the statement in *Acts* 6⁷, which says that "a great company of priests were obedient to the faith." The same is true of the popular *Lives of Christ*. Edersheim goes further, and speaks dramatically of the astonishment of the officiating priest when he saw the heavy Temple Veil suddenly rent in twain from no obvious cause. He further suggests that, as the rending was "from top to bottom," and not from bottom to top, it was evidently the act not of an earthly, but of a heavenly Power. It was through hearing this dramatic description, with all Edersheim's embroidery, reproduced in the pulpit that I was led to re-examine the records.

The progress made in the study of the Synoptists now justifies us in maintaining, and indeed makes it almost certain, that the original statement was a purely figurative one, and not intended to be understood literally at all. This view was held, on other grounds, by Schleiermacher and Strauss. Neander admitted it as possible, although he did not himself adopt it.

At one time the chief reason for accepting the incident as historical was the fact that it is recorded by all three Synoptists, and therefore seemed to have strong corroboration. But now it is plain from the similarity of the language used in each case that the account was taken over by *Matthew* and *Luke* from *Mark*; we have not the testimony of three independent witnesses, but that of one only, *Mark*, the others being mere repetitions.

When we study the passage in *Mark* we are at once struck by the fact that it is not associated with other portents, as in *Matthew*, nor with the preternatural darkness, as in *Luke*. In fact, *Mark*, who

was probably present in Jerusalem at the time, mentions no portents at all other than this. But it stands connected very intimately with the announcement that Jesus had expired. Let any unprejudiced person read *Mark* 15³³⁻⁴¹ and he will see that there is no indication of the scene being shifted from Calvary to the Temple. Whatever is described in verse 38 as having happened, happened *there*—on Calvary. The connexion is as follows:—

At the ninth hour Jesus cried with a loud voice “Eloi . . . My God, my God, why hast Thou forsaken me?” And some of them that stood by . . . said “Behold, he calleth Elijah.” And one ran, and filling a sponge full of vinegar, put it on a reed and gave him to drink, saying, “Let be; let us see whether Elijah cometh to take him down.” And Jesus uttered a loud voice and expired. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion which stood by over against him saw that he so [cried out and] expired, he said “Truly this man was a son of God.” And there were women beholding from afar . . .

Not for one moment is the gaze diverted from the scene on Calvary to what was happening elsewhere.

Here comes in a further group of considerations:—

I. The analogy of the human body and a temple is a frequent usage of *N.T.* writers. Paul in three passages speaks of the body as a temple of the Holy Ghost (1 *Cor.* 3¹⁶, 6¹⁹; 2 *Cor* 6¹⁶). The Fourth Gospel (2²¹) uses the term specifically of the body of Jesus (“He spake of the temple of his body”). In *Hebrews* 10²⁰ the veil of the Temple is equated with His flesh and its rending with His death.

II. It appears from Paul’s *Epistles* and from *Hebrews* that, in the view of the first generation of Christians, the chief significance of the Death (or Cross) of Jesus did not lie where it has been placed by Protestant theologians since the Reformation. Their controversy having been with Jews and Judaisers, they placed its chief significance in such facts as the following:—

(a) It brought about the abolition of the ceremonial requirements of the Levitical system: “He blotted out the bond written in ordinances which was against us, and has taken it away, nailing it to his cross” (*Col.* 2¹⁴, *etc.*), having transferred us from Law to Grace (*Rom.* 6¹⁴).

(b) It broke down thereby the barriers between Jew and non-Jew. “He brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances . . . that he might reconcile both [Jew and Gentile] in one body through the cross, having slain the enmity thereby” (*Eph.* 2¹³⁻¹⁸).

(c) It brought all men into direct access to God. “We have boldness to enter into the Holy Place by the blood of Jesus, by the way

which He dedicated for us—a new and living way—through the veil, that is to say, His flesh ” (*Heb.* 10^{19, 20}).

This whole cycle of ideas is well represented by the symbol of the Rent Veil.

These things being so, is it not a very possible supposition that Peter, whose addresses are said to have been the source of Mark's narrative, when telling the story of the Passion, was not content to end with the cold words “ He expired,” but, recalling the far-reaching consequences of that life poured out, added—poetically, if you will, and mystically—some such words as these: “ And so His great work was completed. He had freed spiritual and personal religion from bondage to external ritual and traditional rules. All intervention of priest and scribe had been shown to be unnecessary, and had been superseded. The Temple Veil which had symbolized these things, and had hidden God's face and presence from His children, had been rent in twain from top to bottom. For men of every race direct access had been assured to the Father of their spirits by a new and living way. Where Jesus had led, all could follow. A new era had dawned. The old Levitical order had passed away; a new and spiritual dispensation had been ushered in. His expiring cry was a shout of Victory Won.” The “ It is finished ” of the Fourth Gospel, which makes articulate the “ loud voice ” of the Synoptists, expresses precisely the same idea.

If it be thought improbable that *Mark* would, in the midst of his narrative, interject a reflection on the religious significance of the death of Jesus, reference may be made to 7¹⁹, where he has done a precisely similar thing, interpolating the remark “ In speaking thus He made all foods clean ! ”

It should be borne in mind also that the *N.T.* writers, and our Lord Himself, like most Easterns, habitually use figurative and symbolic language where we should employ abstract terms. If we are to believe that the Temple Veil was literally rent because *Mark* puts it so, are we also to believe that Jesus broke down the partition wall dividing the Court of the Gentiles from that of Israel—or that He nailed the Levitical Code to the cross, because Paul says so? The three statements are in fact parallel, being just three ways of expressing in symbolic language the same general truth.

I suggest therefore that the clause about the Veil should be understood as intimately connected with that which precedes, and as forming a terse comment on its significance. If this interpretation is correct, there ought to be no full stop after “ expired,” as Westcott and Hort and other editors—and the *A.V.* and *R.V.*, translating “ gave up the ghost ”—have printed it, and the next clause should not commence with a capital letter, for there is here no change of subject, nor any until at least verse 40.

That the authors of the First and Third Gospels misunderstood *Mark's* phrase, and in each case gave his words a different context, is only another instance of a kind of misunderstanding which finds repeated illustration in the Gospels, *e.g.*, *John* 2 ¹⁹ ²², *Mark* 8 ¹⁵—¹⁸, and especially *Matthew* 12 ⁴⁰ compared with 16 ⁴ and *Luke* 11 ³⁰.

The interpretation of this passage may seem to many a matter of very minor consequence. Its importance, however, lies in the fact that the more we multiply physical miracles and accustom ourselves to look to external Nature for portents of spiritual events, the further are we led away from that religion of the spirit for which the Master always stood. The literal interpretation encumbers the Gospel narrative with a statement that provokes incredulity; and the removal of this obstacle to faith should be regarded as a service to the Gospel. Moreover, may not the history of the present passage throw light upon other cases in which figurative language has been later turned into concrete miracle? Physical portents supposed to accompany and evidence spiritual facts have ever made a great impression on unreflective minds. They abound in the Indian Epics, and are not absent from the Gospels. But, after all, are they anything more than stage effects? So long as they are understood to be purely symbolic they do no harm and have their uses. But when understood literally as historic occurrences, they mislead men, and hide from them the real method of the divine operation, which is ever unobtrusive and silent. "The Kingdom of God," said Jesus, "cometh not with observation."

And not for signs in heaven above
Or earth beneath they look,
Who know with John His smile of love,
With Peter His rebuke.
In joy of inward peace—or sense
Of sorrow over sin,
He is His own best evidence;
His witness is within.

EDWARD P. RICE.

ON LIFE AND BOOKS.

WHEN LEISURE COMES.

On the table before me lies a letter in which an eminent statesman, who has held the highest office his country can offer, says : " I am living in an unbroken whirl of work, and the machine goes faster and faster." That well describes the position in which many people find themselves to-day. For some the pressure of daily work is in itself strenuous enough ; for others life brings in addition calls to service they feel they cannot resist, and so they live in " an unbroken whirl." A brief holiday now and then merely provides a short breathing-space : it passes swiftly, and then once more they are in the ring. Is it any wonder that such people often find themselves thinking what they will do in the days when leisure comes? I have to acknowledge myself one of their number, and perhaps I may be permitted, in the chatty pages of this section of this journal, to make something in the nature of a personal confession.

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I am writing this on Sunday night, after a week in which every one of the seven days has brought more than twelve hours' work, and before a week which must be at least equally full. Every day brings its duties : a day without pastoral work brings an uneasy conscience when the head is placed on the pillow at night ; a day without two books read means trouble laid up in store for the end of the quarter. So I admit that at times the mind cannot refrain from looking forward to the days of leisure and freedom, and wondering if, like the horizon, they will recede as one moves forward.

Such a glance is surely legitimate if taken by way of encouragement. It need not mean dissipating in idle dreaming the energy that should be used in the immediate task. It would, indeed, be culpable to spend time and thought urgently needed for the day's labours in continually wondering what destiny has in store for us twenty years hence. Carlyle's advice, reiterated in countless forms, is absolutely sound :

" Our main business in not to see what lies dimly at a distance, but to do what lies clearly at hand."

Before the bar of conscience I can plead " Not guilty " to an indictment framed on these lines : I should deem the hour thoroughly wasted that I spent speculating how and where I should end my days—whether it would be as pastor in charge of the Church at Drub or at Walkerfold (there are such places, dear reader, and they are excellent tests of your knowledge of geography !). But I do plead guilty to an occasional dream of what I should like to do when daily duties no longer press and I have that freedom of choice which is the essence of leisure. And so, as I believe this mood is fairly general, I reveal my heart, and set down the things I should like—nay, the things I hope—to do when leisure comes.

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First and foremost I want leisure to give me time to think. The majority of people whose lives are full of activity — even though that activity be the reading of books and the preparation of sermons or lectures — are conscious that they ought to spend more time in quiet meditation. There are innumerable riddles in life that cannot be answered unless we get away from them, far enough away to see them in right perspective, to see them steadily and see them whole. There are songs the angels sing that we never hear and transfer to mortal music because of the noise and tumult around us. There are sounds abroad on the ether

that we do not catch—much less understand—because we have not made our instruments sensitive enough to receive them. Pascal said he had discovered “that all man’s misery comes from one single thing, and that is not knowing how to stay quiet in a room.” That is no doubt too extreme a way of putting it, but it is surely true that peace and poise and wisdom can be obtained only by following the Master’s invitation: “Come ye apart.”

Further, it is only by dissociating one’s self from the activity and the bustle and spending time in solitary study that men can acquire that maturity of thought, that ripe knowledge, which is so valuable in the world to-day just because it is so rare. Chrysostom, by no means the mere rhetorician that the ignorant are inclined to deem him, has the right of it when he says:

“Depart from the highway and transplant thyself in some enclosed ground, for it is hard for a tree which stands by the wayside to keep her fruit till it be ripe.”

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Then I should like to redeem my promises—and follow my inclinations—by returning on my tracks and completing certain historical tasks that are dear to me. Lately I have been inclined to wonder if one of the greatest tragedies of life is not to be found in the huge amount of wasted labour. This finds eloquent illustration in the sphere of historical research. Student after student equips himself for the task, and then, having made much preparation, lays it down unfinished. During the last two years students from no fewer than six British universities have been in consultation with me about work in a limited field of Nonconformist history: I can almost guarantee that in the majority of cases they will prepare the material, dig out the foundations, and—leave an unfinished building scarcely visible above the ground. The stress of life, the need of earning a living, pleasure, all divert attention from a task about which only one thing is certain—that it will not be lucrative. A decade ago I spent many years preparing the way for a history of Puritanism and Nonconformity in Elizabeth’s reign, and made some preliminary publications with a view thereto: thousands of pages of notes were accumulated, hundreds of printed books and manuscripts in libraries in England and America examined—and then came duties of another kind. But, when leisure comes, I hope to return to them and secure, I trust, some salvage, so that years of labour might not be altogether thrown away.

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Then, too, I should like time to read—which may seem a strange choice for one who must read steadily several hours each day. But I mean time to read with absolute freedom of choice—with power to take up an old book or a new book at will, and not to be obliged to examine all the new books which the pride of authors and the enterprise of publishers thrust upon one. That liberty is the essence of leisure is nowhere so obvious as here—it means to read just what one likes and to follow up any line of investigation that seems attractive. During a busy life such desires are temptations that have, alas, to be resisted. During the last year or two I have wanted to read or re-read Trollope and Jane Austen, to make a study of Hugh Walpole, and to master, so far as I could, the great writers of Greece and Rome—I did science at school, and have always felt that some day I must secure that intimacy with the classics that is—or should be—the happy lot of those who began Greek and Latin early. Just now I am finding Dr. Rendel Harris’s “Woodbrooke Essays” wonderfully

fascinating, and I should love to test all his evidence and examine his speculations and conclusions. I have just put down *Watling Street* and *Watendlath* (Heffer, 2s. each), marvelling at the way in which this most ingenious and lovable of scholars argues that Watling Street was made by the Egyptians and not by the Romans, and is a terrestrial "Milky Way." And Watendlath, of course, is Egyptian too, and the adjacent Setmurthy, and the stone circle near Keswick! Watendlath has other associations. There Edna Lyall's *Hope the Hermit* begins, if memory serve from the days of youth, and from there I started out one evening to walk to Wythburn, lost myself on the hills and was almost caught by the darkness, and had to tramp back ten miles to Applethwaite beyond Keswick! Had I but known that Egyptians had been there before me —. But I digress: the point is that I should like to be able in reading to follow where fancy leads.

And, incredible as it may appear, I should like time to read the Bible. Fifteen years in the ministry leave me with the humiliating confession that I know comparatively little about the Bible, and yet I have become profoundly convinced of the Bible's power to meet every human experience and satisfy every human need. Some months ago I was studying some of the *Psalms*, and was amazed time and again at the way they went to the depths of experience and could speak to the soul of the modern man. And what applies to the *Psalms* applies, in varying degree, to most of the Bible. So much of its territory remains unexplored, so few of its riches have been searched out, that I am confident that, when leisure comes, the Bible will be in constant use.

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And what more? For, of course, there are other things. Lord's, for example. To be able, when May comes in, to note in one's diary when Yorkshire are at Lord's and the date of the University match—and to know that you will be free, and that weddings and funerals, Memorial Hall Committees and women's meetings, press days and printer's devils, need not be given a prior claim—hurrah!

And the call of the country. To return to those parts of the country you have known and loved—*Watendlath* sent my thoughts racing away to the English Lakes, reminding me of old tramps and climbs, and making me resolve to visit them again at the earliest possible moment, and to see those parts of our wonderful little island that are yet unvisited—Cornwall, the Cotswolds, parts of the Downs—it is an entrancing prospect.

And, of course, one must rub up old friendships. The rush of modern life is much to blame for the breakdown of friendships of the David and Jonathan type—people nowadays seem to have acquaintances only, and no friends—and most of us make the mistake of not keeping our friendships in repair. But there are two or three men, scattered up and down the land, friends of long ago, who, as busy as I, have had little time for letter-writing, with whom I should like to be on the old familiar terms one day—with that entire understanding and absolute confidence which is the soul of comradeship.

Altogether it dawns on me as I write that the right use of leisure enables a man to round off his life. It gives him time for quiet thought, it enables him to read in fields where he has not read before, to fill gaps in his mental equipment, to see places he has been unable to visit, and to complete tasks he had been compelled to lay aside.

It presents an alluring outlook. But it has its dangers. Are we not told of a people to whom God gave "their hearts' desire but sent leanness withal into their souls"?

ALBERT PEEL.

FOREIGN IMPRESSIONS.

AN AMERICAN STUDENT IN GERMANY.

It is impossible for an Englishman, who has the whole continent of Europe at his back-door, to imagine the thrill that comes to the American who for the first time sets foot in France or Germany or Italy or any of the rest of the countries which combine to make up that continent. Of course I mean an American who knows enough to *be* thrilled. There are plenty who, happening to have the price of the passage, and because it is fashionable just now, make the trip, see nothing, learn nothing, and go home disgusted, after having disgusted all the "foreigners" who were unfortunate enough to serve them. But these, I believe, are greatly in the minority, and the breed is not confined to any one nationality.

The writer of this very rambling account is an American theological student who was fortunate enough to come in a happy succession of those for whom rich and generous New England Congregationalists of past generations have made it possible to take such a trip. In other words, he is the holder of a travelling fellowship from an American theological seminary. He elected to come to England, although it has been the custom for some years past for the students from his school to go to Germany, and he has been enrolled for a little over a year in the oldest and greatest and best (so they say!) of all English universities, with opportunity to observe some of those institutions and customs which a witty German described as "one foot in the Middle Ages and the other in a beautifully furnished Common Room." He has been busily observing, and it was extremely interesting to compare his impressions with others gained at a German university during a period of about six weeks this summer. Perhaps it is not exactly fair to make a comparison of impressions received during a year with those of six weeks, but the Englishman is proverbially slow in exhibiting himself to strangers. Other peoples put more of themselves in the shop-window, so to speak. So the ratio may not be as great as the time element might suggest.

The object of the visit was primarily to learn enough German to be able to read, without too much thumbing of a dictionary, the various weighty theological tomes which German professors turn out by the car-load. A great many American students of this generation are handicapped by a lack of German, due to its very foolish exclusion from most of our high schools during the war. I believe that the same thing, but not to quite the same extent, happened in England. Learning something of the language, we learnt, too, a new and greater appreciation of the German people.

We, the four of us, two young, happily-married couples, left Oxford for Marburg during the latter part of last June in a motor-car belonging to another American who is blest with a little more wealth than the rest of us, but who is never slow about sharing her blessings. The trip was rather uneventful; since we were all in a hurry to get to our destination we had little time for sight-seeing. However, we saw much more from the car than would have been possible from the train, and, in addition, it spared us all the bother of taxis, porters, *etc.* I recommend that way of travel, if one has friends upon whom one can impose. As Dr. Barton said, "It isn't necessary for me to own a motor-car, but it is quite necessary that my neighbour should possess one."

At Coblenz we saw the French flag flying over Ehrenbreitstein, the fortress that frowns down so forbiddingly upon the city, and French soldiers were everywhere in evidence. It must be rather aggravating to the citizens ten years after the war, but, not being a politician, I have no remarks to make upon the subject. The Germans themselves said little about it, but some of my friends did tell me that they would hate to see the British troops withdrawn until the French were well out of the way.

From Coblenz we struck directly across the hills towards Marburg, avoiding all the large cities and going through some magnificent country. The peasants were all out working in the hay-fields—men, women and children—cutting the grass with scythes, raking it by hand, and hauling it home on hand-carts or one-horse wagons. They all waved a cheery greeting to us or called "*Guten Tag.*" Motors were evidently quite a novelty: we passed only two or three in the hundred odd miles from Coblenz to Marburg.

We arrived in Marburg about four o'clock in the afternoon, went directly to the rooms which we had engaged beforehand through the *Studentenheim*, and were greeted very cordially by our plump, rosy-cheeked, smiling landlady, who at once set about making us comfortable. The rooms were all that could be desired except in the matter of covering for the bed, which consisted merely of a very fat feather-bed. Since the weather was then very hot we were subjected during our first night to a Turkish bath. The next day, having painfully searched out in the dictionary the necessary German words for sheet, blanket, *etc.*, we went to interview the *Hausfrau* on the subject. It nearly disrupted the domestic order to make the change, but she achieved it finally, and we lived happily ever after, for about six weeks.

The next morning all of us went to the police-station to be registered. With our scanty stock of words, which included very few from the fields of government or political economy, it was quite an ordeal. However, one dear old gentleman in a green coat and dark blue trousers, who may have been either the captain of the whole force or the janitor (I am not sure which) repeated to us the necessary information over and over again with many gestures until we understood it.

Having thus received permission to stay in the country for a period of two months, unless our behaviour was such that they would be forced to send us home sooner, we betook ourselves to the above-mentioned *Studentenheim*, which I think is worthy of more than a passing notice.

Studentenheim, of course, literally means "Students' Home," but it is much more than that. It is a boarding establishment, where students can obtain meals at ridiculously low rates; it conducts two rooming houses, a labour exchange, where poor students may find employment, a students' bank, a laundry, a book-store, and one or two other things. Besides, it seems to be a general information bureau, as well as an advisory board to which the students bring their troubles. The *Herr Leiter*, *i.e.*, the superintendent, a young man of about twenty-eight, received us very cordially, answered all our questions in regard to theological courses, and invited us to supper in the Dr. Karl Duisberg House (which, by the way, is the finest dormitory in Germany), to meet some American and English students. By supper time we were more than glad to be able to speak a little English, "to talk without thinking," after having struggled with German all day.

Two things struck us very forcibly from our first day's experience as being very different from English universities, if Oxford is at all representative of them; first, there was one central place where all necessary

information about the university could be obtained; second, the amount of effort expended in making it possible for people without much financial backing to get a university education. It seems to me that a foreigner wastes a good deal of time in an English university merely finding out where and how to find things; but then, perhaps, it is a good thing for an American to learn that education, at least, should not be hurried. As to the other matter, I think that the Germans have the advantage. There seems to be little financial help offered to young Englishmen in obtaining a university training, unless they are of the scholarship-winning variety. I have no doubt that there are a great many boys of good, solid parts, but not of the quick-thinking type, who would greatly profit by a university training, if it were made possible to them. It is quite common for American and German students to earn a large part of the expenses of their university courses, but it seems to be heresy to suggest such a thing in England. I admit that it is not an ideal way, but it seems to me better than nothing.

The next day we began our regular routine of classes. Unlike the English student, who acquires most of his information from tutors and his own reading, the German depends very greatly upon lectures. Sixteen hours a week of lectures is a small schedule; eighteen is about the average, and twenty not uncommon. Lectures begin at eight o'clock in the morning (some even at seven), which was a trifle early for one who had become accustomed to having nothing happen before ten. So we compromised, and began our day with Bultmann at nine.

Some one has spoken of the "veteran" Bultmann, but his appearance does not justify the appellation. He does not appear to be over fifty (although appearances may be deceptive), is of medium height, with dark hair become rather thin on top, black eyes, and black moustache, and looks more like a business man than a theological professor. His lectures, too, are very business-like. He comes in quietly at the appointed time, and, walking with a slight limp, takes his chair; as soon as the stamping of feet, with which the students greet the professor, subsides, he at once begins literally to "divide the word of truth," separating the original documents from the later accretions. Last semester he was talking about the Synoptic Gospels, and, when we arrived, was discussing some of the parables. We got little of his principles of exegesis, which he had laid down at the beginning of the course but which could be had from his book on the Synoptics. During our stay he was busy explaining the different parables, quoting parallels from Rabbinic, Persian, Indian, and other sources. He spoke rather slowly and very distinctly, which was a blessing to those who knew little German. Evidently he was popular as a lecturer, for there were about two hundred hearers, and one had to come early to get a good seat.

At ten o'clock we went to hear von Soden's exegesis of *Romans*. "Hear" is a good description of the process, since there was not much understanding on our part. Von Soden is very tall and very large around, the latter aspect being often emphasized by a white vest. In action he was much like a heavy and very animated steam-roller, bearing down all opposition to his theories by the weight of his argument and the forcefulness of his attack. We never knew just what he was talking about, since he attained a speed of about a hundred and fifty words a minute, accompanying them with a considerable amount of gesticulation. At first we were inconsolable over our stupidity, but later discovered that not even the Germans themselves understood all that he said.

After this we retired to the library of the theological seminary to

recuperate and to read until dinner-time, and in the afternoon went to hear Heiler, who was as different from the two others as St. Francis from St. Dominic. He came into the room, quietly took his place, sometimes standing and sometimes sitting, and lectured to us, speaking slowly, and in a gentle, reserved manner. After the lecture he departed as quietly as he came. I have forgotten exactly what his subject was—something about revelation in Christianity and other religions,—and I have forgotten most of the things that he said about it, but I shall never forget the impression that I had while listening to him, that here was a man who was near to the Eternal. It was as if one of the pages of his own book, *Das Gebet*, had come to life, and I came away from his class-room feeling as if I had been listening to great music.

On Saturday evenings he held a service in a little stone chapel, which had been built in the fifteenth century. Here, before a tiny altar blazing with candles, he read and chanted a service of his own, and preached to us in much the same fashion as he lectured, only much more simply—nothing affected, nothing merely formal, nothing grotesque, but simple and sincere as the man himself, a ritualistic service at its best.

For some reason, Heiler does not seem to be very popular among the Germans. His classes were very poorly attended, and the few German clergymen to whom I had opportunity of speaking were not much attracted by his ideas. It is true that the Lutheran Churches which we saw had a ritual, and a very rigid one at that, but it seemed to us to be a very poor thing compared to the beauty of Heiler's. The minister was absent during a large part of the service, coming in only for the necessary prayers, the reading of the lesson, and the sermon. The prayers were very short and few, and the hymns very long and very dull. At a small country church with a beautifully appointed altar, when it was time for the service to begin one of the members of the congregation came forward, with difficulty extracted a box of matches from his pocket, and lighted the candles. When it was time for the sermon he again advanced, took the candles down one at a time, and blew them out. Finally at the close he reappeared, and lighted them in the same manner as before. Ritual is a matter of individual taste and temperament, but if it is to be let it be done "decently and in order"!

Coming back from ritual and Heiler to more mundane things, we may be allowed to cast a glance or two at student life in Marburg. Students here, like Church members, are divided into two classes, those who work and those who do not. There does not seem to be any law compelling a student at a German university to do anything if he does not care to, and many of them do not, at least in a scholastic way. I was told of one student (?) who had been at the university two years and had not yet seen his professors. Others do enough for three ordinary persons.

Many of the students belong to the fraternities, which are very gay affairs indeed. These fraternities are groups of men who are joined together for common purposes, the most evident being duelling and drinking beer. Each fraternity is designated by a monogram of Gothic script, and all members wear the same kind of brilliant-hued cap. Etiquette is very formal and very strict. Members of the same fraternity raise their caps at arm's length and bow gravely upon meeting another member or an acquaintance from a different fraternity, and often shake hands. I once sat for a couple of hours in a beer-garden an interested spectator of the proper way of drinking. With one hand they would remove their caps, with the other lift the great mugs of beer. Then each wished the others "*Zum wohl*," drank about a third of the contents of the glass, and

all set them down together. After an interval of about ten minutes the process was repeated. Finally, some one suggested "*Trink aus,*" and the mugs were drained, and replenished by the watchful *Herr Ober*.

As for duels, although forbidden by law, they are as common as they were before the war, and the participants are as proud of their scars. The authorities know of their existence and wink at them, although certain precautions are taken, such as holding them in some village outside of the city itself. The duels are of two kinds, the ordinary ones which are arranged between the fraternities, as a cricket or football match would be, and those which are "affairs of honour," in which one of the participants has been insulted and has sent the other a challenge.

The one to which we were invited was of the ordinary variety, and was held in a little village inn about an hour's walk from Marburg. When we arrived at eleven a.m. the match had been going on since about eight o'clock, one set after another, all as friendly as an inter-college cricket match at Oxford. There, in the middle of a large hall, stood the combatants, padded like American football players, eyes and ears protected by steel guards, the only vulnerable points being the cheeks, nose, and the top of the head. In addition there were two seconds and a referee wearing huge masks, and a judge who sat out of harm's way and gave the final decisions. The duellists were standing rigid as statues, holding their swords—which were blunt and dull except for about six inches from the end, where they were as sharp as razors—level with their heads, supported by the swords of the seconds. At a word from the referee the seconds dropped their swords. There was a sharp clang of steel on steel, four strokes in all; the seconds then interposed their weapons, and the round was at an end. If one of the men was wounded, a doctor appeared, examined the cut, and if it were not too serious, withdrew, and the fight went on for the full forty rounds. But very few ever go that length. Usually one of the men is so badly cut that the judge stops the fight. The object of the duel is not so much to beat the other man as to stand punishment without flinching. The man who flinches loses, and if he flinches three times he is turned out of the fraternity in disgrace. We stayed until the end of the first duel and for part of the second, but were rather glad to get out into the fresh air at the end of about half an hour, for between the heat and the "hospital" smell of the room, some of us were beginning to assume a "wan and feeble look." "Other peoples, other customs," but I am certain that I should not fancy duelling as a sport, although they tell me that it is not nearly as brutal as boxing or as dangerous as American football. In the duels of honour the masks and guards are omitted. Otherwise the proceedings are the same.

Two nights out of a week the new members of the fraternity must assemble at their houses to learn manners and the songs of the order. In addition a large amount of time must be spent in learning the use of the duelling-sword, so that a member of a fraternity must count at least two years extra for his university course. Needless to say, poor students or peaceful aspirants for the ministry do not join fraternities of the fighting kind. There are one or two fraternities which do not indulge in bloodshed as a means of amusement.

I have almost forgotten to say anything about the town itself, which is indeed very quaint and interesting. It is built on the sides of a hill where the valley of the Lahn becomes very narrow; on the top of the hill stands the famous castle where Luther and Zwingli had their debate over the Lord's Supper, and where Luther wrote on the table *Hoc est corpus meum*. I inquired where the table was, and was told that it was visiting an

inhibition of antiques in another part of Germany, and was much disappointed not to see it. The streets of the town are narrow, steep, and winding, many of them suddenly ending in a stairway. Coffee shops, where excellent ices may be obtained, and restaurants are numerous and comparatively cheap. The valley of the Lahn is surrounded by beautifully wooded hills, with well-marked footpaths tempting the visitor to long walks.

Living in Marburg is much cheaper than in an English university town, although the price that the landlady first quotes you is no indication of your final bill, which is like the old Model T Ford—the first price was small, but the extras were enormous. The town is off the regular tourist track, which makes it all the more desirable for study of the people and language. An incident told to me by an English friend may well illustrate this. On his second day in town he went out for a stroll wearing his Oxford “bags.” The people all stared at him, and he heard one little girl remarking to another, “*Ach, da kommt entweder ein Amerikaner oder ein Japaner*” (There comes either an American or a Japanese).

I fear that I have wandered on at an unconscionable length and have said nothing either, but impressions are impressions. So here they are.

E. J. COOK.

THE CASE OF SERGEANT GRISCHA.¹

What a dreadful book this is! And yet we ought to read such books. If we don't we are just shutting our eyes to reality. And if Jesus the Christ did stand for one thing more than another, wasn't it exactly this terrible sincerity? Probably the hungry crowd of journalists and dramatists and *sogenannten* artists, for whom quivering bleeding human misery is merely fodder, material to be worked up into stories and novels—probably this crowd will only lick its lips over another sensation—pseudo-Dostoevskian hyænas all! Somehow it doesn't seem as if Arnold Zweig belonged in that galley. If you can't bear *Tess of the D'Urbervilles*, do not, for God's sake or your own, read this book. But if you are the sort that can sit in the dressing-room of Poplar Hospital for a long morning without either disgust or callousness, and only grow more conscious of the splendid courage in humanity and the heroism of the will-to-live—you are that sort, whose sympathy leads to action, then read *Sergeant Grischa*, and become initiated a little farther into the frightfulness and the tenderness of life. What of the Christian attitude in face of these realities? What is the Christian attitude? Isn't it too often caricatured by the sergeant and the chaplain, more even by the latter than the former? What on earth has the spirit and teaching of Jesus to do with this great octopus—blind and cruel—of the modern militarist State which allows articulate consideration only to the governing classes, to which the governed are merely units, *nos numeri sumus; nous autres?*

Spierauge was visibly relieved. He would find out at once, he said, whether the Divisional Chaplain had time (*sic*) to come.

Grischa made a grimace and said:

“Thank you very much. I don't want the Chaplain either. I don't mind dying without a parson. Hell, if there is one, can't be any worse than three years' war and prison. If I've done wrong, I'm man enough to answer for it myself; I'm afraid to die, like everybody else, but people with prayer-books won't make me any less afraid. I've lived like a man, and I'll die like a man, like a common man, who had little time for God, and for whom God had little time too, and if God thinks this insulting, surely death is hard enough, and God, if there is a God, will not be harder to me than I should be to a little child who was rude to me.”

¹ By Arnold Zweig (trans. from the German) Martin Secker. 7s. 6d.

So on to the dreadful conclusion :

Three forms of time moved over his fading consciousness. The calculated time of events and hours, the time in which five rifle-bullets hiss through space, crash into a body as into a sack full of water, and, rending and flinging aside the contents of that sack—the living, working, breathing human sap and flesh—burrow down into the centre-point of life as a mole burrows through the earth . . . Next, the flashing electric time of hurrying dreams and images . . . And last of all, time that is conditioned by the body, and is contained in the muscles and the nerves that obey the suggestions and the orders of the central soul. In that less-than-second, from the instant when those five bullets pierced the torn and stained shirt like ram's horns, so senselessly tearing that poor quivering body . . . he suffered an agony so deadly that . . . must (one would have thought) have burned away his smile of freedom. . . There lay Grischa Iljitch Paprotkin, in the snow, and smiled. His face and muscles had the impress of a cheerfulness that he had not known for this long while. Only his eyes shrieked under their bandage

When one reads the stark truth like this, even after these ten years, it is hard not to be bitter, not to feel the old intransigence surge up against "the old men who made the war." Whoever they were, God knows. But in a sermon I heard to-day we were warned that the opposite number of faith is, not doubt, but bitterness, and it seems to be a most Christian saying. Only we are obliged to remember that perhaps it is the scientific view of life that is unchristian, that personality is in fact not the most, the only supremely valuable thing (which is yet no *thing*), and then, of course, the whole Christian sunlight that illumines our universe must needs fade and leave us in sheer dark night—if love itself be futile !

So many sides of life, so many points of view, there are, of which as sane, wide-awake beings, we *must* take account. (And is not Christianity in this regard just sanity and thorough mental alertness? If indeed what we believe *is*, then the Christian is the supreme realist—he above others sees the world as it really is; his ideas are truest pictures of that which exists.) There are, for example, the enormous new stores of knowledge about our own origin and being as human creatures which anthropology and pre-history have already accumulated, and which, as is inevitable, produced a small crop of naïve agnostics, whose too feeble faith had some apparent props knocked away by the spate of fresh information. Then there are the psychologists with all their pathetic train of spiritualists and of the curious devout who wrest half-digested and imperfectly apprehended data to their own confusion. And even the comparative religion people (as we used to call them) prove a stumbling block to some, who—faith being less than scriptural, not to say less than patristic—are unwilling with Paul, with the writer of *Hebrews*, and with Justin Martyr, to understand how God can have revealed himself to all men and at all times, and who would confine Him to that collection of writings which itself expressly warns us not so to limit the working of the Illimitable.

The problem of Sergeant Grischa is, indeed, not only the problem of war-time morals, but it emerges in the starving Rhondda Valley and in the crowded slums of cancerous and phthisical districts. Is death by the bullet really more horrible than the agonies of slow starvation or of disease? What has our increasing knowledge of the mystery of human life—physical and psychological—(if these can indeed be absolutely separated) to say to the doctrine and the convention which divides society into the ruling and the ruled; which allows the artist to paint whilst the poor are dying of preventable causes, hideously?

Such musings disturb us. Recently a party of anthropologists and

archeologists listened for two hours while that sympathetic genius, Mr. Miles Burkitt, expounded, with a generous enthusiasm that kindled fascinated interest, his collection of flints and pottery. He discussed, *inter alia*, the relation of population to climate and products, and pointed out that modern medicine and surgery have most likely succeeded in keeping alive and, perhaps worse, bringing into being, very many human creatures who would otherwise have died or never have existed. "Of course, I am speaking now purely as a scientific anthropologist. When you and I support the work of a baby-feeding clinic we are taking up a different point of view." Is the modern humanitarian doctor or famine-administrator really working in the interests of humanity in the ultimate sense? We have made life in India so much more possible than in less than a century the population figure has risen from 270 to 320 millions.

Then there is another aspect of Christian propaganda. We gather people into groups and we work on their mass-emotion with deliberately planned method—is this just over again what the medicine-men did in the painted caves of Altamira and Font-de-Gaume 25,000 years ago? The sense of awe, the dread initiation by flickering torch-light, the sublimation of emotion in the sacred dance that followed. Are we, in our Christian services, still at the old tricks, deluding ourselves and our congregations alike into a fresh access of induced illusory courage and hope? If not, what is the *differentia*? Wherein does our service differ from those of the painted caves of Castillo and Pair-non-Pair? For men say that we have no better grey-matter than, no brain-cortex superior to, that of the Cro-Magnon men and women of the upper palæolithic. "Gee!" said a vivid little American girl the other day, "I was startled when I learnt that." She is not alone.

These old peasant-populations of ours (they say that there are Cro-Magnons yet round Plinlimmon and in the Dordogne country), they are the stuff of which on the one hand we make *kanonenfutter* in war and *maschinenfutter* in peace. Against that tendency to treat the ruled as mere numbers, whose death or torture is but the crossing off of an entry in a register, even as the triumvirate in *Julius Cæsar* discussed possible names for proscription and the pin descended to doom a human life with a callous

Prick him down, Antony!

—against all this, what have we Christians to say and to do?

Yesterday an interesting little company met in the rooms of one who, himself an ex-Indian administrator of wide experience, had gathered around him a former Indian missionary and half-a-dozen undergraduates. Two of these were Canadian girls, a third a young artist from the most remote Cotswold country. We discussed that evergreen subject, ghosts. Said a girl student from Calgary: "We have no ghosts—not even Red Indian ghosts—our country is too new." The Cotswold man spoke of his villagers, settled there probably in palæolithic times. All agreed that the older the country as a place for human life, the fuller it would be of ghosts and the mental ghost-atmosphere. One mentioned Bertrand Russell's theory that ghosts are the mental residuum of memories of strenuous personalities, which gradually fade in the general mind of a population until the ghost no longer walks. A generation ago the discussion would not have been serious. But to-day no one of us is so out-of-date as not to believe in ghosts — whatever explanation we may offer we must needs offer some. To disbelieve in such well attested mental phenomena argues a Victorian mentality in the scoffer. The village populations, from which the towns are fed, can then produce

ghosts. Their personalities are not so inferior or so negligible, it appears, as we used to think, as governments still think—in war or famine times.

Add to these stirrings of a deeper understanding the new history, which strives above all to picture for us not the intrigues of princes and politicians, but the life of the common man and woman. Add, too, the new drama, which shows us so quaintly the infinite humour, the pathos, the drudgery, the heroism, of quite common people, of *Juno and the Paycock*, of *Abie's Irish Rose*, of Ruth Draper's heart-broken Czech peasant seeking her dead labourer husband through half-a-dozen great New York hospitals.

From Spain the same message comes in G. M. Sierra's and the Quinteros' plays, in the shrewd will-to-live and to continue life of the Spanish women in *Women have their Way*; while in another form the problem is directly raised in Tchekov's *The Artist*, where the painter maintains that the social worker in the Russian village is simply prolonging life and agony by alleviating misery which is best left to itself to issue in revolt—or in extinction! For life is short and love and beauty are to be captured on the wing. Philanthropy is but misguided interference and "the thrusting of an inexpert (and impertinent) finger into the workings of an alien" (and incomprehensible) system.

Is it worth while to take notice of such necessary (at least unavoidable) deaths as that of Sergeant Grischa (condemned as a spy by mistake, and shot because it was too much trouble to undo the mistake); for the brutality of the great machine cannot be hindered; philanthropy is undesirable interference? So we must question. It is well that our young men and women should face the facts of sociology, of pre-history, of psychology. They must do so, and they are doing so. Perhaps the Christian answer is that made by the English artist to the gatekeeper of an Italian garden to which he had been refused admission. He had got in by a side gate after the head keeper's repeated "*impossibile!*" to his requests. As he emerged with a case full of negatives by the front gate he smiled at the astonished guardian who had denied him passage two hours before, and murmured, as he pressed a 10-lira note into the good man's hand, "*impossibile, ma si fa.*" 'Twas impossible, but 'twas done all the same. Is not Christianity just true realism which justifies itself not in argument, but in action? When I think of Sergeant Grischa I think also of La Fontaine's terrible description of the French peasant under the *ancien régime*:

Quel plaisir a-t-il eu depuis qu'il est au monde?

En est-il un plus pauvre en la machine ronde?

Point de pain quelquefois, et jamais de repos:

Sa femme, ses enfants, les soldats, les impôts,

Le créancier et la corvée,

Lui font d'un malheureux la peinture achevée.

We try to give our young people wide interests, many contacts, to make the religiously-minded (they are all *that* until they are spoilt) see the importance of botany and of engineering, of anthropology and of psychology, in this great complex where unreal ideas (*alias* superstitions) are so frightfully fatal. There is a point, however, where it is a mistake to delay tackling reality. For the great world is like old Betty Muxworthy, all uncouth outwardly, and it will miss our affectionate greeting if we stand too long in reflection. "Thereupon," says John Ridd, "I could have kissed her, but the peas upon her lips made me think about it, and thought is fatal to action."

J. P. NAISH.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London, and the date 1928 unless otherwise stated.)

The Authority of the Bible. By C. H. DODD, M.A. Nisbet. 10s. 6d.

The Gospel of St. Paul. By SYDNEY CAVE, M.A., D.D. Hodder. 7s. 6d.

Catholicism and Christianity. By C. J. CADOUX, M.A., D.D. Allen & Unwin. 21s.

Souls in the Making. By J. G. MCKENZIE, M.A., B.D. Allen & Unwin. 7s. 6d.

These four books are ample evidence that Congregationalism is still able to make distinct contributions to religious thought. All of them were written by Congregationalists on the right side of fifty who are engaged in the work of training students for the ministry, they furnish a gratifying testimony to what Congregationalism may accomplish in the future. We wish we could be sure—and we hope laymen with means will take the hint—that these four books would find a place in every Congregational minister's study: we wish we could be equally sure that all such ministers would read them!

Prof. Dodd's book is a worthy addition to the "Library of Constructive Theology," of which it is the fourth volume. When people who are supposed to be Biblical scholars engage in re-union discussions they still talk loosely about "whole-hearted acceptance of the Scriptures" as if all parts of the Bible were of equal value, and it is well that we should have a searching and scholarly examination of what the expression means. Prof. Dodd has provided it in this clear and candid volume.

He begins with a frank discussion of "Literature and Authority," affirming that "it is high time to assert unambiguously that the Bible contains a good deal which, if it is taken out of a temporary historical context and given general and permanent validity, is simply pernicious. The old dogmatic view of the Bible, therefore, is not only open to attack from the standpoint of science and historical criticism, but if taken seriously it becomes a danger to religion and public morals." There follow two sections—"The Authority of Individual Inspiration" and "The Authority of Corporate Experience"—which discuss the *O.T.* in an extremely fresh and helpful way—as these quotations will indicate:

"If we are to follow Jeremiah's lead we shall refuse to find the test of inspiration in the psychological mechanism by which it is mediated; we shall seek it in the value of the inspired utterance itself.

"We recognize in the prophets the truly poetic power of apprehending an idea imaginatively—not bit by bit, discursively, but synthetically in a vivid picture. That which distinguishes them from other poets is not the manner of apprehension but the nature of the ideas which they so apprehend. They are religious ideas of remarkable sublimity and originality."

"[During the Exile] the Jews became the people of a book, and that book Deuteronomy."

Concluding that there is no finality in the *O.T.*, which left open five questions—the implications of monotheism, the Divine character, and the problems of suffering, immortality, and mediation—"The Authority of the Incarnation" is next examined, this leading to the consideration of the authority of Jesus as teacher and of the personality behind the teaching. A section on "The Authority of History," in

which the conception of "progressive revelation" is analysed, is followed by the concluding chapter, in which we are shown how Jesus revealed God "by bringing into play a spirit in man whereby God is truly known": this is the function of the Bible as a whole, for Jesus is the key to the Biblical revelation.

Prof. Dodd has laid theologians in his debt—and preachers too, for there are suggestions for sermons on many a page. A misprint on p. 54 should be noted for the next edition.

Dr. Cave has added another to the admirable books on Paul—we wish he had avoided the conventional "St." throughout—recently published in English, among them those by Prof. Dodd, the Rev. Gwilym O. Griffith, and Dr. Anderson Scott. He has special qualifications for the task he has now undertaken: a well-equipped scholar who keeps himself abreast of German theology, he has had missionary experience in India, and it is quite understandable that he should find the clue to Paul's teaching in the fact that the apostle was a "working missionary," and not a "leisured theologian." He states his view thus:

"Interpreted as the formal statements of a systematic theologian, St. Paul's Epistles seem obscure and incoherent. Read as writings which were part of his missionary labours, they reveal sufficient of their meaning to enable us to understand the distinctive nature of his missionary message and to see how he related that message to the various needs of men."

We learn how Paul's quick and receptive mind, his training in Jewish dialectic, and his Hellenistic outlook, all gave him "an extraordinary power of pressing into the service of Christianity current terms of Judaism and paganism." This very power makes him the more difficult for us to understand to-day, and so Dr. Cave comes to our help, expounding with the aid of his clue Paul's teaching about Christianity, God, Salvation, the Church, and "the Last Things."

Naturally the book ranges over a wide field, taking in its stride the Barthian theology (of which we have a succinct little critique) and an examination of the relation of Christianity to the Mystery-religions. Dr. Cave's conclusion on which may be summed up in the sentence: "It is strange to find how trivial is the evidence for the existence in Paul's time of sacramental meals in connexion with the Mysteries."

One of the best points made concerns the neglect by Western Christendom (to the handicap of the missionary in India) of Paul's insistence on the idea of life "in Christ": he "lived in time as in the eternal, but the eternal was not for him the unknown. Its content was given him in Jesus Christ."

The book is not easy to read, but it will repay careful study.

No one can turn the pages of Dr. Cadoux' massive volume without marvelling at the author's courage and industry. 700 large pages, many of them carrying a load of foot-notes, ranging over twenty centuries, and out to the farthest reaches of the subject—the only fear is that it should affect the reader at first glance as Dr. Nares's *Burleigh and His Times* affected Macaulay! But no one who takes the trouble to work through the book—and no student of religion to-day can afford not to do so—but will feel indebted to Dr. Cadoux for bringing together this mass of facts, whether he agrees with his conclusions or not.

Readers will be well advised to begin the book by a careful study of the detailed Contents Table, for if they master the scheme of the book their way through will be eased considerably. It is as follows:

Part I.—"The Challenge of Catholicism"—surveys the present situation, and outlines the merits of Catholicism.

Parts II—IV give the "Answers" provided by "Christian Philosophy," "Historical Evidence," and "Human Justice."

Part II.—"The Answer of Christian Philosophy"—is mainly concerned with the investigation of the problem of authority, discussing the place of objective authorities, "The Ultimacy of the Inner Light" (one of the best chapters in the book) and the authority of Scripture, of Jesus Christ, and of the Church.

Part III, dealing with history, shows how Catholics regard the Scriptures, and then goes on to consider questions like the foundation of the Church, the Sacraments, the Mother of Jesus, Peter and Rome, legends, and the attitude of Catholics to truthfulness.

Part IV analyses the Catholic view of persecution, eternal punishment, and of morals generally.

Part V, the concluding chapter, then discusses "The Future of the Christian Church," including "The Movement for Corporate Re-union," where there are some excellent pages showing why Anglicanism cannot provide the basis for the united Church.

Such is the outline of the book. Its tone is admirable: Dr. Cadoux never hides his convictions, but his desire to be fair and charitable is evident throughout. His conclusions must be stated in his own words:

"The theory of authority on which the Roman system is built is, philosophically considered, demonstrably unsound and untenable, the views of history to which Rome and her children are committed are demonstrably untruthful, and not her bloody persecutions alone, but her evasive modern apologies for them, and in addition her doctrine of eternal punishment, flout the sentiments of human justice and thereby do despite to the righteousness and love of God, while her ethical attainments generally prove her claim to special holiness and to infallibility in morals to be a hollow sham. And, as if all that were not more than enough to justify our refusal to submit to her demands, she treats all Christians outside her own pale as outside the true Church, refuses them all real recognition and fellowship, forbids her members to pray and worship with them, and declines to have anything whatever to do with their common efforts after Christian unity, other than giving them to understand that the only proper way for them to reach that unity is by submitting to herself. . . .

We contend that the Congregational basis, because of its conclusiveness, is in essence the only truly Catholic basis for the constitution of the Church The Congregational basis is the only one on which can be built a re-united Church which shall be at one and the same time both Christian and comprehensive."

We cordially agree, and we hope that many readers—sufficient to encourage the author and publishers of the book—will be convinced of the truth of these contentions. Dr. Cadoux has rendered a conspicuous service to the causes of Christian scholarship and historical truth. Perhaps he might have drawn more on present day experience of Catholicism in America and in the Colonies, of which he says very little. Perhaps, too, many of his authorities are quoted at second-hand; but that is only the reverse side of an amazing acquaintance with periodical literature, and it would be ungenerous to complain.

Prof. McKenzie's "Introduction to Pastoral Psychology" aims at filling a gap in ministerial training and at helping ministers to do their pastoral work efficiently. It analyses human nature, and discusses the development of the sentiments, and then goes on to examine moral and spiritual conflicts and to show how they can be resolved, this involving, of course, an investigation of the meaning of the unconscious. The material having thus been described, the next step is to expound the right methods of

dealing with it, this leading up to the final—the best chapter—on “The Therapeutic and Integrative Value of Religion.”

This outline will suggest the usefulness of the book. We are convinced that there must be a great extension of, and improvement in, pastoral work if the ministry is to discharge its function and if the Church is to survive, and there is, therefore, urgent need that ministers should learn this part of their business. But we wish Prof. McKenzie had emphasized the need of great care.

'Tis an awkward thing to play with souls,

And matter enough to serve one's own,

and a great deal of harm is being done by well-intentioned men, with neither the requisite knowledge nor the requisite skill, attempting what they think is psycho-analysis. It is well to remember that the general practitioner does not usually perform major operations: they are left for the delicate and practised hands of the surgeon. Clumsy fingers laying bare and interfering with the sensitive organs of the soul may be both harmful and sacrilegious.

Prof. McKenzie has wise things to say about many aspects of religious life—about the failure of Sunday School teachers to instil a “Church-sentiment” and the resulting loss of children at adolescence, and about the value of “simple, confessional, and trusting prayer” and a belief in the indwelling and energizing Spirit of Christ in “remedial and preventive therapeutics.” He is eminently right, too, in stressing the need “of someone who will courageously tell the psychological effects of birth-control.”

Sometimes, however, he seems altogether too dogmatic: we should not like to say that “without the sex instinct there could have been no art,” nor has Prof. McKenzie anything like unanimous medical support for his view that *coitus interruptus* “is nearly always harmful to mental health, and almost invariably to the relations between husband and wife.” Occasionally, too, we seem to be floundering in a sea of psychological terms.

On the whole, however, the book will stimulate thought and arouse discussion, and its ultimate effect should be good. A short bibliography would have been an advantage, and the volume has lacked the oversight its publishers generally furnish—pp. 133, 210, 223, 236, providing some of the evidence for this statement.

EDITOR.

The Early Life of Thomas Hardy, 1840-1891. By FLORENCE EMILY HARDY. Macmillan. 18s.

Winter Words. By THOMAS HARDY. Macmillan. 7s. 6d.

Few men consider that their “early life” covers fifty-one years, but perhaps the description can rightly be applied to Thomas Hardy—he himself said he was a child till he was sixteen, a youth till he was twenty-five, and a young man till he was nearly fifty.

Mrs. Hardy has been able to make much use of her husband's journals and notebooks, and she has lived so close to her subject that her own contributions have taken colour from his language and outlook, and the result is an intimate and revealing study of the great novelist and poet until the publication of *Tess*.

The volume thus describes Hardy's life as an architect and his rise to fame. There is not much in the way of outward happening, but the revelation of Hardy's mental equipment and attitude is intensely interesting. In 1878 he writes: “Woke before it was light. Felt that I had not enough staying power to hold my own in the world.” Is there any connexion

between such a feeling and the entry twelve years later: "I have been looking for God fifty years, and I think that if He had existed I should have discovered Him. As an external personality, of course—the only true meaning of the word."

Some of Hardy's verdicts are of great interest. He thought *The Woodlanders* in some respects his best novel. Of Leslie Stephen as critic he writes: "His approval is disapproval minimized," and of Stephen generally: "As if dying to express sympathy but suffering under some terrible curse, which prevents his saying any but caustic things, and showing antipathy instead." Of Henry James's *Reverberator* he concludes: "After reading this kind of work one feels inclined to be purposely careless of detail. The great novelists of the future will certainly not concern themselves with minutiae of manners."

Here are two *obiter dicta* which are worth pondering: "He has read well who has learned that there is more to read outside books than in them"; "Love lives on propinquity, but dies of contact."

Readers of this journal will be interested in Hardy's dictum in 1876. "There are two sorts of church people: those who go and those who don't go: there is only one sort of chapel people; those who go." We wonder what his opinion was fifty years later.

The Introduction to *Winter Words*, Mr. Hardy's last volume of poems, protests that the reviewers who pronounced his previous volume "gloomy and pessimistic" could not have read the book. One reviewer at least pleads "not guilty"; he read every poem then, and is not prepared to withdraw the verdict now. Nor do the present poems—some of them dated as far back as 1873—demand any revision of this judgment, though poems like "Liddell and Scott" are in lighter mood. The poem, "He Never Expected Much"—a reflection on his 86th birthday—aptly illustrates Hardy's outlook. So does "Christmas: 1924":—

"Peace upon earth!" was said. We sing it,
And pay a million priests to bring it.
After two thousand years of Mass
We've got as far as poison-gas.

EDITOR.

Religion and its New Testament Expression. By H. BULLOCK, M.A., B.D.
Williams & Norgate. 10s. 6d.

This able book covers too much ground to admit of more than an estimate in general terms. The description on its outside jacket is far from happy, contrasting as it does "the *New Testament* as the source" and "as an expression of religion in terms of the period in which it was written." Here "the *primary* source of religious *knowledge*" would more nearly represent the real antithesis in view. What the author is really concerned to show is that the religious ideas underlying the largely relative forms given to them in the *N.T.* are in fact special—and so far as they belong to Jesus' own religious consciousness uniquely adequate—expressions of the general intuitions lying at the root of religious experience everywhere. Thus, Christianity belongs to a family of religions, all due to the self-revealing action of God in the world and especially the human soul.

Though truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him who made them current coin.

Part I deals with Religion generally, and especially the Idea of God. God is described as Infinite or Absolute Reality—and, above all, self-

conscious Reason and Love—manifesting its nature as eternal Being in and through the finite forms of a process of Becoming, which has for its end the production of moral personalities capable of showing His own essential character and life as Divine Love. Such Divine “immanence” our author distinguishes from the transcendent aspect of God’s Being, but not sufficiently in terms of the indwelling of His energies, or even nature, rather than of His personal consciousness, in finite things and persons. It is surely loose thinking to say “there can be no morality, not even the morality of a God, without test, struggle, growth from lower to higher” (p. 77). On the other hand, the very section from which this comes contains a striking philosophy of sin, as not losing its gravity by being recognized as a necessary psychological stage in the development of finite moral personalities. Similarly penetrating is the aphorism, “Man’s freedom is only to discover God’s determinism” (p. 86) and act on it.

Part II, dealing with *N.T.* religion, is for the most part on sound lines. But the possibility of a historical picture of Jesus’s ministry, by the aid of *Luke’s* special tradition checking and checked by *Mark*, seems greater than is here suggested; and it is really an error to trace the birth of Paulinism as a distinctive system (compared with earlier Christianity) to Paul’s stay at Ephesus, or again to look far afield for the source of the *N.T.* idea of Mediation (Ch. 17). The total effect of the book is constructive and helpful.

VERNON BARTLET.

Minucius Felix and his Place Among the Early Fathers of the Latin Church. By H. J. BAYLIS, D.D. S.P.C.K. 15s.

This massive monograph on the dialogue entitled *Octavius*, the earliest and finest Latin specimen of that form of Christian Apology, consists of two parts. The first deals with its contents; the second with its date and place in Latin Apologetic literature. In both there is much valuable material drawn from a wide study of foreign scholars, such as Harnack and Monceaux, whose views are fully quoted and criticized. But the judgment shown is not equal to the diligence displayed, and the main conclusions reached are almost certainly wrong. Dr. Baylis not only dates the work before Tertullian’s *Apology*, as many used to do, but carries it back to “the later years of Antoninus Pius,” i.e., to before 160 A.D. Whether the dialogue had (as he urges) or had not (as seems most likely) any basis in fact, its speakers are, as Boissier and Monceaux well show, ideal types artistically modelled on the lines of a Ciceronian dialogue; and its most probable date is between Tertullian and Cyprian (as Jerome implies), say 230—240 A.D. It fits admirably into all we know of that period, and is a convincing *argumentum ad homines* as addressed to the current philosophic mind, whether in North Africa (to which its author seems to belong), or in Rome, where he may well have studied law and acquired a vivid memory of the topography of Ostia—“a most pleasing city,” as he informs his readers. Apart, however, from the dubious historical setting assigned to the dialogue (a handy translation of which has already been issued by the S.P.C.K., with a brief Introduction pointing to the right date) this contribution to its understanding contains a good deal of matter of value to the specialist. But it is too diffuse and might with advantage have been reduced to half its size. VERNON BARTLET.

Stephen Langton. By F. M. POWICKE, F.B.A. Oxford Press. 15s.

This is no ordinary medieval biography, either in subject or mode of handling. Stephen of Langton-by-Wragby in Lincolnshire was one of

the most representative of Englishmen. He lived a many-sided life, one which reflects a number of movements characteristic of his age. That age was almost, if not quite, the most significant epoch of the Middle Ages as regards developments prophetic and formative of the future, both for Europe and for England. Stephen spent the first half of his adult life (c. 1180—1206) in Paris—then the intellectual centre of Europe—as student and as a leading Master in its schools; the latter half (1207—1228) as Archbishop of Canterbury, and so bound up intimately with affairs in England at a critical period. It was a time of titanic struggle between the aims and policies of the religious and secular sides of life, as contrasted aspects of Christendom, when they appeared as rivals in the persons of the heads of Church and State. In this case, the persons were Innocent III, the greatest of medieval Popes, and John, one of the astutest but most unscrupulous of English kings.

In so saying, we are echoing the most familiar part of these Ford Lectures by Professor Powicke—John's dispute with Rome, which turned upon Innocent's support of Stephen as the rightful claimant to the see of Canterbury. Here, indeed, fresh light is thrown upon the subject, as also upon Stephen's great part in Magna Charta. But the fresh light, even in these cases, is largely due to the new sources of information opened up by these Lectures—touching the formation of Stephen's very English mind, with its radically practical bent and genius for the concrete application of principle—by his studies in Paris. These were both Biblical and philosophical, the former finding expression in consecutive comments on large parts of Scripture, the latter in *Questiones* on various topics or principles, often arising out of Scripture but treated more generally by the current method of formal discussion, oral in the first instance. To the very earliest manuscript collections of these (the forerunners of the more systematic bodies of doctrine called *Summæ*) Professor Powicke devotes a careful and original preliminary study, which yields results valuable both in themselves and in their bearing on Stephen's later conduct. They show "the close relation between academic discussion and practical issues in ecclesiastical administration," which we can thus see to have prevailed in this period and later. Another fact emerging from close study of Stephen's later life, when he actually entered on his functions as Archbishop after John's death, is "the reorganization which followed the General Council of the *Lateran* in 1215-16"; this "was probably the most important episode in the history of the Church between the days of Pope Gregory VII [Hildebrand] and the Reformation."

This book, so full of accurate learning, has in it also the breath of human life, due to vivid historical imagination and wide sympathies. While specialists will learn much from it, it can be read with pleasure and profit by anyone who has an interest in real history, as made by men who thought strenuously before they tried to apply their ideals to life and to their nation's true welfare. For Stephen was no monk, with the restricted outlook of a so-called "religious" vocation, but an all-round man, with a common-sense outlook on human life as a whole, seen in the light of the Divine Will as above all, and to be realized in and through all.

VERNON BARTLET.

Fundamental Problems of Life: An Essay on Citizenship as Pursuit of Values. By J. S. MACKENZIE, Litt.D., LL.D. Allen & Unwin. 12s. 6d.

Emeritus Professor Mackenzie, one of the many distinguished pupils of the late Edward Caird, prolongs or re-states the Hegel-Caird tradition with original modifications. From the problems of citizenship—"Make

your son the citizen of a good state"—Prof. Mackenzie found himself thrown back upon questions of general philosophy, and in particular upon the study of value. In regard to this last, he names two pioneers—Meinong technically, and for fuller exposition Bosanquet (some of us might contend that Bosanquet still weakens the conception of value in the interests of absolutist monism). After careful examination the familiar triad of the True, the Beautiful, and the Good becomes sixfold—"Truth, Reality, Benevolence, Power, Beauty, and Joy," with a metaphysical plea added for the mutual inter-dependence of all values, and with recognition that the resulting thesis—the whole universe is good!—must be maintained by an act of intense if vague religious faith rather than as guaranteed by argument. Here the Hegelian tradition appears to be notably amended when value is placed in the focus of study.

The larger half of the book is concerned with the problems of social philosophy. The closing chapter signalizes as the author's main sociological theses: (1) "The idea of co-operative creation" as a better phrase than the General Will, or even than the Common Good; (2) "The three main aspects of communal life," cultural, economic and political; three *advisory committees* might hereafter give help to the variously organized community in its dealings with these three sets of problems; (3) "The idea of a commonwealth which shall be international," faintly adumbrated in the British Empire or in the League of Nations. While disliking abstract individualism, Prof. Mackenzie steers clear of Socialism properly so-called.

The Professor offers an apology for repetition—there was some need—but does not prepare one for the six and seven-fold recurrence of the same quotations, according to a Hegelian habit best "honoured in the breach." The book may be described as interesting and helpful rather than as penetrating. It is fresh; the suggestion that Mussolini is a Carlylean "hero" is distinctly good. Dr. Mackenzie is extremely well read and gives very full references to literature, and he writes with ease and clearness. Perhaps the approach through citizenship allows rather too little recognition of the importance of personal character, and—still more—of personal religion.

ROBERT MACKINTOSH.

Religion without God. By FULTON J. SHEEN, PH.D., S.T.D. Longmans. 15s.

In a previous volume upon *God and Intelligence* Dr. Sheen appears to have *argued* for Neo-Thomism. In the present volume he rather denounces—denounces current American thinking upon religion—or offers us fantastic historical combinations. Much of what he denounces one may gravely and sadly condemn; yet it might have appeared expedient, and not unchristian, to look for suggestions of truth mixed with current error—to ask whether this or that error may not be aimed, even if unsuccessfully, at some neglected aspect of truth. Not so behaves the dogmatic mind. We are required to shun not merely religion without *God*, but religion without the precise theistic philosophy of St. Thomas—nay, more, religion without the precise metaphysics of Aristotle. If these two eminent thinkers had been Popes, speaking *ex cathedra*, their doctrine could hardly rank more emphatically as "irreformable." If anyone differs even technically, he is drifting towards the abyss; with Luther, with Descartes, with Kant. Armed with such convictions, Dr. Sheen pours out upon us the contents of a vast but ill-digested notebook. He has discovered that Schleiermacher's philosophy of religion is "Freudian"! Perhaps the gem of the whole book occurs on p. 183: "The theories of

Schleiermacher were developed by the School of Erlangen [*sic*] (Hofmann, Franck [*sic*] and the School of Ritschl (Fries and Wette [*sic*])." When the author has learned to spell the names of those he attacks, and to bring his statements of historical fact into some sort of relation with accuracy, then it will be time for the Protestant reader to inquire whether Dr. Sheen's theories offer a contribution towards the common Christian stock. Not that the prospect appears bright.

ROBERT MACKINTOSH.

Values. By ROBERT MACKINTOSH, M.A., D.D. Independent Press. 4s. 6d.

There can hardly be anywhere a more brilliant mind in the work of analysis and philosophical criticism than Dr. Robert Mackintosh, of Lancashire Independent College, Manchester. This book is so full of insight, especially along the borderlands where philosophy passes up into the highest regions of religious faith, that we long for more than this "bird's eye survey"—as Dr. Mackintosh so modestly calls his book. It is not an inquiry into the soundness of the view that value is the clue (either the best or the sufficient clue) to our spiritual treasures; it is an assessment, so to speak, of the values themselves, from the least of them to the highest, beginning with the economic and ending with the religious, and among the latter, particularly "the holy," as defined by Otto.

It is impossible to go over the chapters in detail. Dr. Mackintosh writes "prose of the centre," if it is not presumptuous in one of his old students to say so. There are sentences that are almost aphoristic, *e.g.*, "He who is moral for the sake of the pleasures of virtue stands in slippery places"; while some of the critical verdicts leave no more to be said, as, *e.g.*, that "Mr. Clutton Brock's *Three Absolutes* would inevitably shake the universe to pieces in ten minutes."

The chapter on aesthetic values, and most of all, the pages near the end of the book, treating of a personal relation to a personal God Who speaks to men, and acts towards men, are something one would give hard years of experience to be able to write. Dr. Mackintosh quotes here the great passage from Butler's XIVth sermon, "On Piety, or the Love of God." It took my mind back to Dr. Mackintosh's lectures on Butler, which I attended so long ago in Manchester, lectures which gave me my first enthusiasm for Butler, and taught me to measure my words and to look twice before I jumped. I can think now of no better fortune befalling some of our modernists than to get in the cross-fire of Dr. Mackintosh's criticisms.

A. T. S. JAMES.

A History of Sanskrit Literature. By A. BERRIEDALE KEITH, D.C.L., D.Litt. Oxford Press. 25s.

We have already drawn the attention of readers of *The Congregational Quarterly* to the short sketch, *Classical Sanskrit Literature*, which Prof. Berriedale Keith contributed to the "Heritage of India" series. What was there described in outline receives full statement in this massive and important book. It is a book written not only with a learning which it would be impertinence to praise, but with cool discrimination and a literary skill which makes even the most complex problems intelligible. For students of Sanskrit the book will be indispensable. But the book is not for them alone. Its abundant quotations illustrate the varied nature of the rich culture of India. In them we have described, with Eastern luxuriance of simile, the common themes of poetry—the beauty of women, the joys and sorrows of love, the playfulness of children, the perennial tragedy of bereavement. For students of Hindu religion this book is of

greatest service. No religion can be rightly understood in isolation, and Hinduism is unintelligible if, as too often, it is presented only as the religion of those who in their quest for the infinite have renounced life's common interests. We have here a full account of the moral fable and the shrewd epigram, which express, better than the writings of the philosophers, the wisdom of the ordinary man, whilst the chapters on the religious poetry and philosophy of this period throw much-needed light on many a perplexing problem of date and authorship. It is impossible to describe with any adequacy the rich contents of this book. We trust that what we have written will suffice to give some idea of its great importance. This book is an honour to British scholarship, and all interested in India will find it of fascinating interest.

SYDNEY CAVE.

Nestorian Missionary Enterprise. By JOHN STEWART, M.A., Ph.D. Clark. 8s.

Nestorius and the Nestorian Churches have till recently received scant justice from historians. The discovery in Persian Turkestan—and the publication in 1910 by Nau of a French translation—of the Syriac version of Nestorius's *Book of Heraclides* has enabled us at last to realize that Nestorius was not a "Nestorian" in the sense described by his enemies. We know now from his great book that Nestorius accepted the definition of the Person of Christ given by Leo in his famous *Tome*. Nestorius was condemned as a "heretic," Cyril, his opponent, has been made a "saint"; but Nestorius's condemnation was due less to his heresy than to the jealousy and clever unscrupulousness of his great antagonist. And the injustice done to Nestorius has been continued in the neglect shown by most historians of the notable missionary work of the Nestorian Churches. It is this neglect which Dr. Stewart seeks to remedy. His book is based on extensive reading, but it is not written in the first place as a contribution to scholarship. Its sub-title is "A Church on Fire," and Dr. Stewart, who himself has been a missionary for thirty-five years in Madras, desires that "his survey of the missionary activity of a church which realized in a very special way the burden to which Paul refers when he says, 'Woe is me if I preach not the gospel,' " should prove "an incentive, in the matter of loyalty to Christ and devotion to His service, to the more highly favoured churches of to-day." The book covers a wider field than its title suggests, for it includes a sketch of the history of Christianity in Persia and in India from the earliest times. It is an amazing story of which this book reminds us. Even if we are less ready than Dr. Stewart to accept without reduction the vast numbers who are said to have become Christian, it remains clear that in Central and in Eastern Asia there were great Christian Churches whose faith for long stood firm in persecution, but which in the end were almost entirely destroyed by Muslims or Mongols, whilst in South India and Ceylon many of the Nestorians were, at the coming of the Portuguese, compelled to become Roman Catholics. It is a deeply moving tale which Dr. Stewart tells. We could have wished that he had been contented with its telling and refrained from judgments which are hard to substantiate. Thus among the by-products of Nestorianism he counts the *Bhakti* movements in Hinduism and Buddhism. He regards 600 A.D. as the earliest date for the rise of the Krishna legend and, basing his argument on a quotation by Dr. Howells from Dr. Hopkins's *India Old and New*, holds that the *Bhagavadgita*, the most Christian, and to-day the most popular, of Hindu books, owes "its finest sentiments" to the New Testament. That seems quite improbable. Dr. Hopkins's *India Old and New* was published long ago. In his most

recent book, *Hindu Ethics*, Dr. Hopkins himself assigns the *Bhagavadgita* to about 300 B.C., thus obviously abandoning any belief that it is indebted to the New Testament. That date appears to be too early. The book seems to belong to the first century of our era, when the doctrine of "incarnation" began to have great influence in India. To this same period belongs the rise of that simple form of Mahayana Buddhism which proclaimed salvation by faith in Amitabha—the Amida of modern Japanese Buddhism. It is thus unnecessary to assume, as Dr. Stewart does, that this cult of Amitabha also "originated in Christianity." But these are minor matters. This book gives a very interesting account of the rise and fall of Christianity in the East, and we would recommend it cordially to our readers.

SYDNEY CAVE.

The Indian and Christian Miracles of Walking on the Water. By W. N. BROWN. Open Court Publishing Company. 10s.

This book, by the Professor of Sanskrit at the University of Pennsylvania, is an interesting attempt to show the Indian origin of what he regards as the Gospel legends of walking on water. In one of the hymns of the *Rigveda* we find the story of Indra making a river fordable by his magic power, whilst in another hymn we read of an ascetic who, leaving his body behind, was able in spirit to fly across a river. These stories receive in Buddhist writings further development in the two nearest parallels to the Gospel stories. In the *Mahavagga*, I. 20. 16, some Kassapas row out to rescue Buddha from a flooded river. They find him walking up and down on the waves, and he flies to their boat by levitation, whilst in the introduction to *Jataka*, 190, we read of a pious layman who, unable to get a ferry across the river, resorts to meditation, attains the First Trance, and walks upon the surface of the water. When he is in the middle the trance diminishes, and he starts to sink, but he renews it and reaches the other bank, continuing on his way until he comes to the Buddha. The moral is the power of faith. Prof. Brown supposes that these "Indian stories were carried to Syria, presumably by Buddhists, where, though strangers, they were so well received that at the time when legends were beginning to cluster around the name of Jesus some of them were attached to his figure." He thus concludes that the story of Jesus walking on the water is possibly a reflection of the story in the *Mahavagga*, whilst "the legend concerning Peter" "may convincingly be derived" from the story found in *Jataka*, 190. That is, of course, possible, but for ourselves we find it hard to believe that similarity of incident necessarily proves dependence. As we reject the view, which Dr. Stewart holds, that the parallels in the *Bhagavadgita* to the New Testament prove its indebtedness to Christian influence, so we question whether the Gospel narratives of walking on water owe anything to similar stories in Buddhist writings. Prof. Keith remarks in the book reviewed above, although "Peter's walking on the water has a Buddhist parallel," "in this case the evidence in time is much in favour of the priority of the Christian tale." Prof. Brown admits that we have at present no "conclusive evidence," but claims that there is "a probability so strong that in view of the lack of completely definite evidence it should amount practically to finality." His book is a very useful and interesting summary of the evidence. We are not convinced of the correctness of his conclusion.

SYDNEY CAVE

About Ourselves. By H. A. OVERSTREET. Cape. 7s. 6d.

The sub-title of this book is "Psychology for Normal People," and that pretty accurately describes the book. Professor Overstreet is Head

of the Department of Philosophy in an American college, and has already written a good book on *Human Behaviour*. In the present volume he continues his discussion of this subject definitely in the light of the newer psychology, and with the problems of education always before his mind. The first part of the book he entitles "Towards Unreality," and in it he discusses the various influences which make for the abnormal—the fictions, fears, moods, inflations, and even diseases to which human nature is constantly heir. The second part, "Towards Reality," represents the positive aspect of his subject and deals very thoroughly with the constructive processes that go to make normal and happy living. Instead of the usual division of human beings into extraverts and introverts Professor Overstreet suggests a division into expansives and contractives according as the interests of the ego are turned inwards or outwards. There does not seem much difference between the two classifications. In the defence which he makes of his own as he works his theory out, it certainly seems to meet the case better than the rather narrower classification of the new psychologists. Professor Overstreet, too, shows a good deal of originality, and certainly excites interest in his treatment of the psychological value of music, painting, poetry, and literature. He draws his illustrations from a very wide field, and has studied human types so thoroughly that he is able to give chapter and verse for most of his conclusions. The book is thoroughly readable and on the whole free from technicalities, and will repay study by all those who are interested in any form of education.

Cheiron's Cave. By DOROTHY REVELL. Heinemann. 7s. 6d.

Under this title Miss Revell deals with the school of the future, and discusses the whole question of education in the light of the new psychology. The most interesting part of her book is that in which she gives practical illustrations of her educational theories. She has much to say of the necessity of distinguishing extraversion and introversion at an early stage in the child's career, and of modifying the educational processes accordingly, and there is a great deal of good sense in her treatment of the influence of elders, parents and others on the psychology of the growing child. The new school-community will apparently divide children up into elves, woodlings, trackers, and path-finders—these names representing well-known characteristics and inclinations of children at certain stages in their career. There is, again, much good sense in Miss Revell's advice as to the treatment and discipline necessary in these different periods. Generally speaking, there is much that is fantastic in Miss Revell's ideas, but, making allowance for this, she has a great deal to suggest of which both parents and teachers would do well to take account. The book is well illustrated and very readable.

The "Soul" of the Primitive. By L. LÉVY-BRUHL. Allen & Unwin. 12s. 6d.

Some Tribal Origins, Laws and Customs. By M. E. DURHAM. Allen & Unwin. 20s.

Professor Lévy-Bruhl has followed up his illuminating studies in primitive mentality with a book in which he discusses the primitive's conception of himself in relation to other selves and to the world around him. He uses the term "soul" as the best general expression for the primitive personality, and he traces the growth and working of the conception through all the varied experiences of primitive life. After an introductory discussion of the primitive's idea of homogeneity, in which he shows how the primitive mind makes very little distinction between the characteristics

of the self and of the surrounding world, he goes on to deal with the individual himself. The first part of the book is concerned with the solidarity of the individual and the social group, with the component parts of the individual and its limitations, and with the many evidences for the idea of duality. He makes a very interesting distinction between the primitive conception of the duality of the individual life and the dualism which underlies so many religious systems. This point becomes clearer in the second part of the book, which is concerned with the future rather than the present, and discusses the relation of the primitive individual to the dead of his tribe and his family. "To the primitive the dead man's existence does not cease. It is only his life on earth which has come to an end; his life continues elsewhere, and the barrier dividing the two conditions is not an insurmountable one." In other words, death is a mere change of form and the dead are still deeply concerned with, and able to influence, the life of the living. Needless to say, Prof. Lévy-Bruhl carries through these interesting discussions with an immense variety of illustration drawn from his own researches among primitives as well as from those of other anthropologists. His book is full of interest and throws a great deal of light on the origin and development of man's conception of the soul as distinct from his bodily life and activities.

Miss Durham's work in the Near East is already well known, and she is undoubtedly well equipped by previous experience for the formidable task which she attempts in the present volume. It is a careful anthropological study of the tribal life of Albania, Montenegro, Serbia, and Bosnia, and it illustrates in a remarkable fashion not only the development of these tribes from their similar origins, but the way in which the primitive among them has persisted right into modern times. It is difficult to realize how, up to the time of the war, civilization in the remoter parts of the Balkan peninsula was still on the savage level, and it is still more difficult to prophesy as to the effect of the war among these wild and untutored tribes. Miss Durham's study of law and government, the customs which regulate relationship, birth, marriage, and death, and of art, magic, and sooth-saying, illustrates in an extraordinary way the very backward character of these peoples, and justifies the description of the countries they inhabit as a storm-centre of Europe. Her book is exceedingly valuable not only from the point of view of the anthropologist but also from that of the politician.

W. B. SELBIE.

Common Principles in Psychology and Physiology. By JOHN T. MACCURDY.
Cambridge Press. 15s.

It is notorious that there are at the present time about as many schools of psychology as there are of religion, and their mutual tolerance is not much more marked in the one case than in the other. Each school has much evidence to adduce in its favour, and to the outside observer it would seem probable that each has grasped some portion of the truth, while none can lay exclusive claim to it. The psychologist is continually faced with the problem of the relationship between mind and body. This difficulty is often overcome by the virtual ignoring of the one or the other. What is there in common, *e.g.*, between the man who reduces all human behaviour to "reflexes" and him who conceives "purpose" to be its fundamental characteristic? Dr. MacCurdy suggests that the categories in which the phenomena studied by different schools fall are not in the last resort unrelated, and that the outlook of any particular school is limited very largely because it does not possess a vocabulary which is common

to all. The primary object of his book, he tells us, is to suggest a vocabulary "in which principles common to reflex action, to instincts and habits, to conscious and unconscious mental activities may be expressed." It need hardly be said, perhaps, that the terminology to which he is led as a result of this quest is one which is incompatible with a materialistic philosophy. With the modern scientist in mind, he tells us that he is bound to propose a "heresy." "The principles which I detect, and hope to demonstrate, as common to mental behaviour of various types and to the physiology of the nervous system are immaterial agencies. If these were put into terms of physics and chemistry, the correlation, essential for any broad biological theory, would disappear." The body of the book is devoted to the demonstration of these common principles. It is not an easy book, and Dr. MacCurdy himself warns the reader that he is likely to "make heavy weather" in voyaging through his pages. We make bold to predict, however, that the reader who gets to port will never regret his journey.

E. R. MICKLEM.

Instinct and Personality. By A CAMPBELL GARNETT, M.A., Litt.D. Allen & Unwin. 8s. 6d.

This is an interesting contribution to psychological discussion. Dr. Garnett has much which is valuable to say about instinct—that concept which plays such a prominent rôle in the "New Psychology." In particular we may mention his criticism of McDougall with his emphasis on the emotional element in instinctive behaviour, and his own stressing of the conative element. He does not minimize the importance of instinct in life, but in his view it is not such an absolute tyrant as many psychologists would have us suppose. The opinion that instincts generate energy he holds to be entirely false. This means that the theory of "sublimation," as usually held, is quite beside the mark. "It is not necessary," he says, "to sublimate the energy of instincts, for they have no energy to be sublimated." He agrees, however, that the practice based on this false theory is often useful.

Dr. Garnett will not admit the concept of the "Unconscious." He thinks the hypothesis which is best supported by the facts is that "all unconscious processes are purely physiological continuations of neural processes initiated by expectant attention and then dissociated," and he gives some representative cases from Freud, Prince, and Rivers which *prima facie* suggest a different view, and attempts to show that this hypothesis is sufficient to cover the facts. He may be right, and certainly if we could get rid of the Unconscious it would relieve us of many difficulties; but we are not quite convinced that all the facts are covered. The author's psychology (and his philosophy) is "hormic." Consciousness, "the growing point of life," holds the first place.

E. R. MICKLEM.

Henri Bergson. By JACQUES CHEVALIER. Rider. 10s. 6d.

This is an authorized translation of a course of lectures delivered at Grenoble University by Professor Jacques Chevalier in 1926. The Professor, as Bergson's personal friend, is able to give us, besides an admirably lucid account of his philosophy, interesting pictures of Bergson as a quiet, studious, and pleasant school-boy, or scholar at the *École Normale*, afterwards as a lecturer and professor at the College de France, and, now that he is retired but still hard at work, of his peaceful house in the Swiss Jura where he lives with his wife and daughter. One gets the impression of a contemplative, simple, and charming personality.

The greater part of the book consists of an exposition of Bergson's philosophy, following his writings in their historical order. The author keeps before us throughout the motive idea of all Bergson's thought, the conviction—he speaks almost as though it amounted to a revelation—that the intellect cannot know reality. It is an analytical and synthetical faculty, found useful in the process of creative evolution as an alternative to blind instinct. It divides up the data of consciousness into "things" and relates them to one another in "space." But reality itself is not spatial—not made up of "things." It is only in time, duration. It is always alive and in movement, and always one stream, not a multitude of mechanically related parts. The difficulties of modern physical science seem to justify Bergson: mechanical and spatial conceptions do not solve ultimate physical problems: such theories are only intellectual schemes, or representations, and do not correspond with reality. We get nearer to the living, growing thing, Bergson says, by intuition, by entering into the movement of our own consciousness and of life, like Bernard Shaw's "Ancients."

At the end of the book Professor Chevalier attempts a prolongation of Bergson's philosophy into theology, perhaps not very consistently with his master's ideas. It is always a temptation to read one's own notions into the systems of great thinkers. He finds that Bergson's central idea, of life always thrusting out and creating and growing into its own future out of its own past, leads back to the idea of a Supreme Being, Whose essential characteristics are choice, creation, and supra-personality. Bergson himself speaks of a creating and free God. But, as he also conceives of this free life as limited by matter, the form of its own relapse, can it be what we mean by God? Is it not something less than God?

The translation seems to be very well done. H. B. SHEPHEARD.

Life in the Stars. By SIR FRANCIS YOUNGHUSBAND, K.C.S.I. Murray. 10s. 6d.

The thesis of this book is that there are planets of some stars where exist beings higher than ourselves, and on one a world leader, the supreme embodiment of the eternal spirit which animates the whole. From these higher beings come influences which help the human race on this planet.

Sir Francis Younghusband has written a book of fascinating interest, calling to his aid astronomy, biology, philosophy, poetry, and religion; but we fear the verdict must be an unhesitating "not proven." From astronomy he makes the deduction that out of the 5,000,000,000 stars¹ 5,000 may be attended by bodies which form possible abodes of life. "It would surely be the depth of unreasonability and the height of presumption to suppose that among the 5,000,000,000 stars the creative activity, operating through all time, should not have produced anywhere else than here beings as intelligent as ourselves. Ordinary humility would suggest that beings immeasurably better than ourselves must surely exist somewhere."

It is certainly true that ordinary humility will suggest that superior beings *may* exist somewhere; but it is not the function of humility to say that they *must*. The fact is that the solar system was never more a puzzle to the astronomer than to-day. Jeans (from whom Sir Francis makes many quotations) says that the solar system is not a normal formation, and is not to be found on the normal evolutionary chain (Halley Lecture for 1922). Whilst, therefore, we may grant that it would be an astonishing thing were there nowhere in this vast universe another world similar to

¹ Note the great difference between this estimate and that of Sir James Jeans, above, p. 2.—ED.

our own, yet astonishing things are frequently true, and astronomy presents us with no ascertained facts to encourage our belief in any worlds outside the solar system. A unique phenomenon is not unknown; out of the hundreds of thousands of millions of human beings who have lived in this world there has been but one Jesus Christ. It is quite permissible and reasonable to argue that this world may be the only world of its sort. Speculation should have no long leash yet. "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?"

J. F. SHEPHERD.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(Books marked * are recommended for ministerial reading.)

Never in any quarter since this journal was founded has there been such a spate of books as in this. In endeavouring to do justice to them all we crave the sympathy of readers, authors, and publishers. Not only so, but some of them are of a size and nature that make adequate notice impossible. Such a volume is the *New Commentary on Holy Scripture* (S.P.C.K., 25s. and 16s.), of which only regular use can determine the true value. Bishop Gore is Editor, with the assistance of Canon Goudge for the N.T. and Prof. Guilleme for the O.T.: the Apocrypha is included, and the price is extremely low. In some ways it seems a pity that a commentary of this kind should be published, for its general standpoint is that of *Peake's Commentary*, but it is urged that Anglicans have a special contribution to make, that they use the Apocrypha in public worship, and that there has been progress in Biblical research since the publication of *Peake*. The scheme of *Peake* is more or less followed, special articles being interspersed where necessary. This enables Dr. Gore (who does *Luke* himself) to take articles like "The Bible in the Church," "The Teaching of our Lord," and, of course, "The Virgin Birth," while it is interesting to find that he appends a note to the Rev. E. G. Selwyn's "The Evidences of the Resurrection." Here and there we seem conscious of a lack of uniformity—the article on "The Synoptic Problem" and Prof. C. H. Turner's introduction to the commentary on *Mark* (one of the fullest and, we suspect, one of the ablest parts of the work) lack the bibliographies that otherwise are common. But the volume is a remarkable achievement, on which the Editor and publishers are alike to be congratulated.

Psalms, Vol. III, in "The Speaker's Bible" (Speaker's Bible Office, 9s. 6d.) deals with *Psalms* 51 to 103, and does so with the abundance of illustration—and up-to-date illustration—that has marked previous volumes. Special articles are contributed by Dr. R. C. Gillie, Dr. W. M. Grant, and the Rev. J. H. Morrison.

Dr. James Baikie, that indefatigable "popularizer" of knowledge about Palestine and Egypt, has done another useful piece of work in *The English Bible and Its Story* (Seeley Service, 10s. 6d.). Dr. Baikie never goes far from his authorities, but he fuses them into a readable narrative, and it would be a good thing if all young people in the Churches would read this book. Dr. Baikie is himself conscious of the lack of proportion which was the first thing we noticed, but perhaps he is right in urging that the stress on the Reformation century was unavoidable.

The Christian Church is indebted to the Cambridge Press for the lead it has taken in making the Bible available and readable. *The Little Children's Bible* and *The Children's Bible* have been welcomed in many a

school and home, and now we have the *Cambridge Shorter Bible* (7s. 6d.), the selection having been made by the same Editors, Dr. Nairne, Dr. Glover, and Sir A. Quiller-Couch. Opinions will, of course, vary about the selection: there are, roughly, 600 pp. for the *O.T.*, 6 for the *Apocrypha*, and nearly 300 for the *N.T.* We wish it had been possible to use either the *A.V.* or the *R.V.* throughout, and to arrange the selection chronologically. That is the next task for the Editors.

The Children's Bible (Cassell, 10s. 6d.) is the work of the Rev. John Stirling, with reproductions of famous paintings, and black and white drawings by Mr. T. Heath Robinson. The selections are sensibly arranged, and are divided into paragraphs, not verses.

Canon R. H. Malden's *Religion and the New Testament* (Oxford Press, 6s. 6d.) is well worth reading. Its chapters, which have grown out of lectures given at the University of Leeds, are an attempt to bridge the gulf between Christian learning and the larger world. In the main they are conspicuously successful: it would be difficult to find in so concise a form anything more satisfying than the lectures which discuss the relation of Christianity to history and to recent scientific developments. The remaining chapters, on "Christian Ethics" and "Institutional Religion," are not so good. We should like Canon Malden to read Dr. C. J. Cadoux' new book and also the Rev. Roland Allen's *Voluntary Clergy*. And we wonder if he would really defend the statement that between 1649 and 1660 "the Church of England endured relentless persecution which aimed at exterminating it once for all."

All students of the *N.T.*, and especially those who do not read German, will be grateful to Prof. B. S. Easton for his Paddock Lectures, *The Gospel before the Gospels* (Allen & Unwin, 6s.). The first three chapters they will find of immense value, summarizing, as they do, publications on the synoptic problem since 1900, describing the "Form-Criticism" method associated with the names of Martin Dibelius, Rudolf Bultmann, and others, and then discussing the limitations of that method. The remaining chapters contain Dr. Easton's own investigations: his summary of the crucial question, "How far can we be sure we have the teaching of Jesus?" may be found in the words, "The sayings of Jesus in our synoptists are what they are because they actually *are* sayings of Jesus." A timely and important book.

Four years ago we noticed Dr. Oman's re-arrangement of the text of *Revelation* on the basis of division into 27 equal pages. He has now revised—or perhaps "perfected" would be a better word—the theory by removing from the text all obvious doublets, and so gaining even greater precision in the length of the sections. *The Text of Revelation: A Revised Theory* (Cambridge Press, 5s.) sets forth the revision, examines the glosses, discusses the order, and prints page by page Gebhardt's text, with the English opposite. Those who feel this is not for them should read at once Dr. Oman's **The Office of the Ministry* (S.C.M., 1s.), two addresses which should do every minister good.

In *A Biblical Thoroughfare* (S.C.M., 7s. 6d.) the Bishop of Pretoria has the same aim as Canon Malden, his sub-title being "An Endeavour to share the Main Results of Biblical Scholarship with the General Public." Believing that "the future of Christianity is bound up with a right understanding of the Bible," he desires to make the average man—the "technically unlearned layman"—understand the Bible. The book, despite its obvious sincerity, will, we fear, fail in its purpose: its terminology, that of the tutor and the class-room and not of the average man, will prevent it from "getting across."

From "Form-Criticism" it was refreshing to turn to a book like Mr. Douglas Edwards's *The Shining Mystery of Jesus* (Longmans, 6s.), which the Bishop of Manchester introduces. Here is a writer who feels that "the Gospels authenticate themselves," and from the synoptics gains a clearly-outlined portrait of Jesus. Preachers will find him suggestive, though they will not always agree with him, and many will think his claim that "Christ is to be found and known—if found and known at all—within a visible community"—unduly limits the power and grace of God.

We like the Rev. J. E. McIntyre's *The Idealism of Jesus* (Allenson, 6s.), twenty sermons, meditations, or whatever the author likes to call them—ah! we see it is "studies" (blessed, useful word!). The first seven are "Expositions," the next five "Experiences," and then there are eight "Enlargements." They are all alive, and we are sure they would be heard with eagerness, and would do good.

Mr. Edward Grubb's *Christianity as Truth* (Swarthmore Press, 7s. 6d.) is the second volume of "The Nature of Christianity," the first, *Christianity as Life*, having been noticed previously. Mr. Grubb has proved that the Friends can make a real contribution to theological re-statement: he has a wide knowledge of English theology and uses the work of other writers very skilfully, interfusing all with his fine spirit. Here he is concerned with fundamental problems—prayer, providence, evil, evolution—and on them all he writes with sanity and ability. The way he puts Mr. Hamilton Fyfe in his place is delightful.

English readers should be grateful to Prof. F. A. Wright for his *Fathers of the Church* (Routledge, 12s. 6d.), in which he has translated selections from the Fathers from Tertullian to Augustine, some of the works of Tertullian, Cyprian, and Jerome being given in full. Even ministers in these days know little of the Fathers, and rarely turn the pages of Migne, while the average deacon would be hard put to it to distinguish Lactantius from—shall we say?—Lucretius. We hope that many will avail themselves of Prof. Wright's services.

Mr. Edwyn Bevan's *Sibyls and Seers* (Allen & Unwin, 7s. 6d.) is a learned and valuable survey of "some ancient theories of revelation and inspiration." The different forms which belief in a spirit world has taken are outlined, and then we learn of the means of contact with such a world—ascensions, epiphanies, letters from heaven, voices, ecstasies, dreams. Mr. Bevan is very sparing in stating his conclusions, but as he is so clear and competent in producing and examining his witnesses he may perhaps be forgiven.

Mr. C. G. Challenger's *The Excellence of Revealed Religion* (Cambridge Press, 5s.) takes up the subject almost where Mr. Bevan lays it down. He calls his essay "an enquiry into the meaning of revelation," argues that the distinction between "natural" and "revealed" religion has no validity, and that "revealed religion" is such in virtue of its character as the product of prophecy.

The Development of Sacramentalism (Methuen, 6s.), by Dean J. W. C. Wand of Oriel, is a useful sketch of the history of sacramental ideas and practices. It would make a good starting point for one who wants to investigate the subject.

A true perspective would have been secured, even if much breath had not been saved, had all speakers about "the Reservation of the Sacrament" first read Dr. A. C. Bouquet's **The Real Presence* (Cambridge Press, 5s.), an extremely lucid and thorough statement of the problem of the localisation of the Divine presence. Dr. Bouquet admits there is something to be said for idolatry, and that up to a point images and other

means of localisation may be helpful. He shows how the Protestant view of symbols (due to the influence of prophetic Judaism) conflicts seriously with the practices of natural religion, and further, how, in the Mass and elsewhere, the symbol comes to be regarded as the reality. He concludes: "Localised cultus [of the sort desired by the Anglo-Catholics] lies completely outside the purview of the Founder of Christianity and of the line of prophets of which He is obviously the Crown. It involves a syncretism to which the whole atmosphere of Jewish theology was hostile. It certainly achieves quick results; but we may question whether it does not hinder many people from making real spiritual progress beyond a certain point, so that they never come to the full realization of the presence in His full intensity of the invisible Christ beside them at every moment of their daily lives."

We are glad that the veteran and versatile scholar, Dr. Percy Gardner, has written *The Principles of Christian Art* (Murray, 10s. 6d.). He deals with a subject about which comparatively little has been said, which is perhaps why his book makes a valiant attempt to cover so much ground. But to discuss art, and religion, and survey the history of Christian art, all in 300 pp. is an endeavour doomed to failure! Nevertheless, Dr. Gardner leaves us (1) resolved to read his book again; (2) thirsting for more knowledge of Christian art in this and other lands, and anxious to learn how the beauty of the Lord our God can be upon all the ways and worship of Christ's people. We are glad Dr. Gardner approves of the windows in Mansfield College Chapel.

Messrs. Dent have won a place for themselves as publishers of the works of the mystics. We give a cordial welcome to the translation of Nicholas of Cusa's *The Vision of God* (5s.), translated by Miss E. G. Salter, and introduced by Miss Evelyn Underhill, and to Mr. Seymour van Santvoord's study of *St. Francis: The Christian Exemplar* (6s.).

Only an urgent sense of duty could compel a scholar like Canon Raven to unveil his life story and his thoughts as he has done in *A Wanderer's Way* (Hopkinson, 7s. 6d.). This spiritual pilgrimage tells very frankly of a boy's life in home and school and a youth's career at Cambridge, of the call to Christian service that came in Liverpool, and of the return to Cambridge as Dean of Emmanuel. It is but the first chapter of a biography whose later chapters include a theologian's studies, a schoolmaster's activities, a bird-lover's investigations, an editorship, a chaplaincy to the King, a Canonry in the new Liverpool Cathedral, and, we suppose in due course, the inevitable bishopric. Dr. Raven writes with insight of his childhood's ideas of God, and of the effect of organized religion upon him in school and university. We had hoped to find Dr. Raven denying the prominent place given to the sex element in public school life in recent writings, but he is unable to do so.

This unusual book is as attractive as it is revealing. We hope that its author's career will not follow that of some distinguished clerics we have known; they have been noted for courage, frankness, and wide social sympathies in their youth, but have ended as the cautious and dignified occupants of episcopal thrones. Dr. Raven, by the way, fails altogether to satisfy us that the Church of England is "both more tolerant and in most respects more free than any of the Free Churches," nor is he very convincing in his defence of the assent to the Thirty-nine Articles.

The Confessions of a Puzzled Parson (Scribners, 7s. 6d.) is the work of Bishop Charles Fiske, of Central New York. The Bishop is sick of uplifters, promoters, organizers, secretaries, societies, standardizing, professionalism, and such like things in the Church, and he wants to write

on "The Present Decay in Religion; or, The Activity of the Clergy in Every Good Work." The papers in this volume are a lively plea for reality. They are very American, but they could be read with advantage by all "denominational leaders" in this country.

Dr. Rufus Jones always seems to dwell near the rivers of living water, and he has handed us many a refreshing draught. We had the same experience in *The New Quest* (Macmillan, 7s. 6d.), though we seem to recollect some of the papers in periodicals, while the volume does not hang together like most of Dr. Jones's. Those who accompany him on this quest, however, will not fail to learn much by the way, and some of them might "see a great sight."

When the historian of 1950 begins to make his list of the twenty Englishmen who exercised most influence in the preceding century, he will think a long time before he excludes Wm. Osler, a scholar *par excellence*, and a lover of his kind withal. *The Student Life* (Constable, 3s. 6d.) contains three essays in addition to the title-essay, and a biographical sketch by Dr. H. H. Bashford. It overflows with mellow wisdom.

Despite his output the Rev. F. W. Boreham maintains his standard very well. He has the gift of being able to employ all that he reads and sees and experiences to illustrate the lessons he wants to drive home. Most of the papers in *The Fiery Crags* (Sharp, 5s.) are worth reading, though there are some failures and few surprises: Mr. Boreham's recipes are now familiar, and his books are like restaurants where we know what to expect according to the day of the week.

In *Deeds Done for Christ* (Cassell, 7s. 6d.) Sir James Marchant has gathered together stories of heroes and martyrs of the Church from Polycarp to Schweitzer, men and women who in every part of the world have done and suffered great things for their Lord.

Mr. Archer Wallace's *Overcoming Handicaps* (Allenson, 2s. 6d.) is a second series of "tales of boys who made good." Mr. Wallace tells his stories well.

So does the Rev. W. J. May, whose *Sunday Morning Stories* (Allenson, 5s.) well deserve to rank with the writer's previous volumes. Mr. May is happiest in a garden, but here he ventures further afield.

Mr. Basil Mathews is represented by two books. *The Commonwealth of Youth* (Y.M.C.A. Press, 2s.) tells, in Mr. Mathews's inimitable way, of youth all over the world, while *Jesus and Youth* (Pilgrim Press, 2s. 6d.) is the first volume of a three-volume work described as "Lesson-Outlines for Young Adolescents."

The Rev. H. K. Luce's *The Creed of a Schoolboy* (Black, 3s. 6d.) consists of twelve addresses delivered in Westminster Abbey, ten of them to the boys of Westminster School. They are well adapted to their purpose, being simple, clear, and direct, and in touch with life and with the boy's way of regarding it.

When in America we heard a good deal from friends who were reading Dr. Sherwood Eddy's *Sex and Youth* (S.C.M., 3s.) in draft form. It is difficult to know what to say about the book. Up to a point it is excellent: it has that uncompromising sincerity which those who know Dr. Eddy will expect to find, and to youth bewildered by the torment of sex much of its counsel will be extremely valuable. But we are sure that Dr. Eddy, like many others, overstresses the place of sex in life: it is amazing how small a part sex, strictly so called, plays in the love of many adolescent lovers. In England, at any rate, the main problem is coming later, and there Dr. Eddy affords little help. After long study he comes down on

the side of birth control, but he has nothing to say about its consequences. More knowledge and more courage in the medical profession are greatly to be desired at present. While as yet there is no agreed verdict on the subject, pastors and doctors are only too conscious that the psychical results of the methods now generally in use are frequently alarming—and of this Dr. Eddy has nothing to say.

We turn now to an interesting pile of biographies. The strength and weakness of Mr. John Drinkwater's *Charles James Fox* (Benn, 25s.) may be illustrated by a quotation :

"If patriotic service consists merely in beating the Froggies or making the damned Yanks run, and in planting suitable flags from pole to pole, then Fox little merits the admiration of his countrymen. But if to find that corruption in your own house is even more intolerable than it is elsewhere; if to care more for honour than for gain; if to insist on toleration in thought and speech; if, in short, to have been, more perhaps than any other man, the origin of much that is best in English liberalism, its courage and generosity and far-sightedness, is to deserve the gratitude of Englishmen, then Fox's place in our national life is a secure and eminent one."

The book is readable and carries one along like a novel or a play; but it is extremely biased, and can scarcely be called scientific history. Nevertheless it is good to have from so skilled a pen an account of "the first great English Liberal" and one of the most disconcerting figures in British politics—brilliant and baffling alike, with great gifts that produced so little. Not until our own day has there been a figure in politics like him—so scintillating in public, so foolish in private, life. There are slips or misprints on pp. 121, 238, 308.

Mr. Olive Brett's *Wellington* (Heinemann, 15s.) may be said to be successful in that it gives us not only a sympathetic study of the great soldier, but also makes us see him as a typical John Bull—"damned obstinate," to use Wellington's own language, hating cant and show, and with an ingrained sense of public duty. The Duke was as unfortunate in politics as he was fortunate in war, but even when we disagree most with his attitude, we cannot but admire him. We must quote only one of several passages we had marked to illustrate both Wellington's character and Mr. Brett's style: it is at the end of the book :

"Wellington's hatred of war, his continual opposition in England to all forms of militarism and his continual advocacy abroad of a policy of peace, are derived from the quality of realism. He, if anybody, knew what war was like, and he was not intoxicated by the rewards that it had brought to him. He did not allow the spectacle of himself as a hero to cloud his vision of the realities of war."

There are several slips, and the bibliography is scamped.

Fifty years ago there were not a few who believed that the "Religion of Humanity" was destined to be the religion of the future. To-day, however, the Positivist is rarely heard of, and few recognize the part played by Auguste Comte in the development of religious and sociological thought in the 19th century. Though far from being well-written, Mrs. J. M. Style's *Auguste Comte: Thinker and Lover* (Kegan Paul, 5s.) serves to remind us of the career and the theories of one of the most striking figures of his time.

We suppose there is justification for the publication of *The Private Diary of Leo Tolstoy, 1853—1857* (Heinemann, 15s.), but that does not prevent the reader from feeling uncomfortable as he gazes into the secret places of a man's soul, especially when it is the soul of one so prone to self-analysis as Tolstoy. The diary covers the years when Tolstoy was a young officer in the Crimea writing the stories which brought him

renown. It tells of incessant civil war in the soul: Tolstoy would do good, but evil was present with him. He makes rules of conduct constantly, as he had done from the age of 15, and as constantly breaks them: for a long period the daily entry is: "Cure myself of idleness, irritability, and lack of character." He fixes limits for his gambling losses, but regularly and invariably oversteps them. He repeatedly resolves to be chaste, but often fails: the entries relative to this were deleted by his eldest son before the diary was released; they are represented by dots—and there are many dots. The diary shows the extremes in Tolstoy's character: we have a prayer (p. 86) which has all the marks of nobility, side by side with amazing weakness in regard to gambling and women. Already in 1857 he was asking the questions which were to turn his life upside down: "My God! My God! What am I? Whither going? And where am I?" And yet in the same month we find:

"July 26. [The Frenchman] jabbered about his political plans, about poetry, and about love. Awful! I would rather be noseless, stinking, goitred, the most terrible cretin or disgusting monster, than be such a moral abortion.

July 27. Borrowed 200 rubles from the Frenchman and lost them."

If it hurts to read *The Letters of Katherine Mansfield* (Constable, 2 vols., 15s.)—and it does—how much must it have cost Mr. Middleton Murry to print them? To read the story of the long struggle with disease (see our review of *The Journal of Katherine Mansfield, C.Q., VI. 128*) is harrowing even for those who did not know and love the sufferer. Hers was a bright, brave spirit, ever fighting and hoping, going here and there in search of health, rejoicing in new surroundings for a time, and then reacting completely. The letters have the same characteristics as the stories—Mrs. Murry's supreme gift was the ability to *see* and to put into words what she saw, and the absolute reality of these letters is thrown into relief by the very few occasions where there is a touch of "pose." She died in 1923 at the age of 34, leaving an all-too-short list of stories to testify to her genius and as a witness to what might have been had she lived.

To turn to Octavia Hill's letters printed in *Octavia Hill: Early Ideals* (Allen & Unwin, 7s. 6d.) is to contrast the 20th century with the 19th, Greek with Hebrew, Erasmus with Luther. These letters, edited by Octavia's sister, Mrs. Maurice, were written in her 'teens and early twenties. Many are to an older friend, a Quaker, Mary Harris, and many are to Ruskin, with his replies. There is an intense seriousness in all the letters, and it is amazing how the girl preaches to the man twice her age, and endeavours to remove his doubts and rouse him from his depression. The influence of F. D. Maurice is very marked, while at the end some of the letters show the beginning of Miss Hill's work for the housing of the poor.

Mr. Osbert Burdett's *The Brownings* (Constable, 15s.) is an excellent book, despite the fact that sometimes the writer allows words to run away with him—and ideas too, for there are one or two superfluous pages. The early chapters, describing the lives of the poets before they came together, are not so good as the later ones. Mr. Burdett uses the love-letters skilfully in the chapter narrating the courtship, and his gifts are seen to advantage even better in the more difficult chapters when the two lived together and there are no letters to help him. There is no love story quite like this, and the book shows well the influence of the lovers on each other's work. Mr. Burdett holds—and we agree with him—that Browning is "one of

our greatest men of letters," and that he "is the only modern poet whose range, humanity, humour, mastery of language, and variety of gifts invite comparison with Shakespeare." Mr. Burdett has given us one of the most readable literary books of the year.

If we have any criticism to offer about *Life and Work of Sir Norman Lockyer* (Macmillan, 18s.) it is that there is too little "Life" and too much "Work." True, the "general biography" by Lady and Miss Lockyer occupies 226 pp., but even there we get little idea of Lockyer as man, husband, father, citizen. Perhaps, however, the impression is the correct one, for Lockyer lived for his work. We should, however, have liked to know more about his personality than we learn from the 4 pp. in Chapter XXVI and from Prof. Fowler's "Memories." Lockyer's life (1836—1920) was so full that it defies summary. His contributions to solar physics, especially in regard to the dissociation of the elements and the meteoritic hypothesis, by no means exhausted his services to learning. His research on the relation of the orientation of temples to astronomy resulted in activity for the protection of ancient monuments, as his belief in scientific education resulted in the formation of the British Science Guild. Conspicuous among his achievements was the founding and editing of *Nature* for 50 years, though here he was helped by the public spirit of the publishers, who ran the journal at a loss for the first 30 years.

The second half of the volume is the work of specialists, who write on Lockyer's services in their special fields.

All bookmen should see Mr. Frederic Whyte's *William Heinemann* (Cape, 15s.), not so much because of the intrinsic value of the memoir as because mention is made of so many literary characters of our time. Mr. Whyte has much to say about authors for whom Heinemann published: sometimes, as for example in the pages about William Archer and George Bernard Shaw, he passes beyond his subject, but everywhere he conveys information.

Heinemann (1863-1920) was a Jew, a typical man of the world, who believed in "enjoying life." He had no religion and no interest in religion except from the publisher's point of view: in Mr. Whyte's words, "Like all English publishers . . . he sometimes pandered to his public. The idea of pandering to the British public was to give it, in his own words, a mixture of 'bawdry and religion.'"

He was impetuous and full of vitality and energy, quick to take fire but cooling down speedily. His friends—and many of them contribute to this book—all testify to his genius for friendship. Miss Tennyson Jesse sums him up in the words: "He was a great publisher, but above everything else he was a great friend."

We are glad that the Rev. F. A. Iremonger has collected from *The Guardian* his interviews with distinguished clerics, adding interviews with the Bishop of Birmingham and the new Bishop of Manchester to make in **Men and Movements in the Church* (Longmans, 4s. 6d. and 3s. 6d.) an extremely interesting book. Indeed, it could not fail to be so when a well-informed mind plays round such subjects as Dean Inge, Dick Sheppard, Lord Hugh Cecil, Archbishop Temple, "Tubby" Clayton, Mr. Studdert-Kennedy, and others. Of course, not all the interviews are of the same merit, and parts of them—especially that with Lord Hugh Cecil—seem very out-of-date. But altogether the book gives an excellent idea of the personalities and ideals influencing Anglicanism to-day.

It would have been rank ingratitude had Unitarianism failed to provide some memorial for W. G. Tarrant, for 37 years minister of the Church at

Wandsworth, for 20 years editor of *The Inquirer*, and a writer of hymns used in all the Churches. *Supreme Hours* (Lindsey Press, 2s. 6d.) contains a memoir by the Rev. W. Copeland Bowie and selections from Tarrant's prayers, sermons, and verse.

Miss Marguerite Williams has made a very readable story of her life of *John Pearce* (R.T.S., 7s. 6d.), a real Samuel Smiles hero, who, beginning with his stall, "The Gutter Hotel," became the respected and successful proprietor of a chain of London restaurants. Mr. Pearce, who is now 80, confesses that he owes everything to his Church (with its ministers, C. H. Spurgeon, Archibald Brown, and D. J. Hiley), his home, and his mother. This "Life," written "to encourage some young fellow who felt he hadn't a chance," brings out his sturdy common sense and moral integrity.

Mr. R. W. Livingstone's **The Mission of Greece* (Oxford Press, 7s. 6d.) is a sequel to his *Pageant of Greece*. It deals with the period 300 B.C.—200 A.D., with Hellenism as a missionary force; and it does so in the attractive way Mr. Livingstone has led us to expect. Here we see the many forces at work in the period which saw the birth of Christianity. We trust all preachers will secure that this excellent book finds a place on their shelves.

David Livingstone is but the best-known of many servants of the London Missionary Society who have made real contributions to knowledge while engaged in missionary activity. Periodically there come from the press volumes in which devoted missionaries add considerably to what is known of the language and literature, the history and theology, of the peoples among whom they work, or place sciences like anthropology, natural history, geography, or economic history ever more in their debt. The latest of them is the Rev. W. J. Hatch, for many years missionary at Coimbatore and Salem, South India, who draws on his own experience to paint a picture of *The Land Pirates of India* (Seeley Service, 21s.). A map and many illustrations help to show the location and the appearance of the Kuravers, a scattered robber caste of South India some 200,000 strong. To say a man is a Kuraver is to say he is a thief: the Kuravers hold that it is right to steal, and train their children so to do: they carry on their profession with wonderful dexterity—"to cheat like a Kuraver" is a proverb that says the final word. Mr. Hatch has extremely interesting accounts of Kuraver methods and customs, superstitions and ceremonies, and his chapter on religion effectively illustrates a life where religion is non-ethical, religion and conduct being altogether divorced. Mr. Hatch's publishers have not done him any service in filling out the book by making long paragraphs of statistics—"nineteen thousand, six hundred and twenty-eight," instead of 19,628—or in excluding all references to missionary enterprise, for we cannot think the chapter on "Attempts at Uplift" would have read as it does had Mr. Hatch had a free hand. Did the publishers say to him, we wonder, "Don't say you're a missionary, or the book won't sell"?

One need not be a "pre-historian" to see that Mr. M. C. Burkitt's *South Africa's Past in Stone and Paint* (Cambridge Press, 12s. 6d.) is a distinct contribution to archaeological and anthropological study. It is a result of a 9,000-mile tour in South Africa undertaken by Mr. Burkitt at the invitation of the University of Cape Town, and it will be of service to students here as well as in South Africa, while the general reader will find great interest in the chapters on "Pre-historic Art." The plates and photographs are extremely useful, and a succinct chapter on "Conclusions"

ends with these words: "It (the archæology of South Africa) carries us down to the day before yesterday, and the whole country, although the cradle for a number of autochthonous growths, is in its broad aspects one gigantic, wonderfully stocked, museum of the past."

Congregational readers will be interested to see that Mr. Burkitt stayed with Mr. Neville Jones and benefited by his intimate knowledge of Rhodesian anthropology.

Mr. G. B. Harrison has two books on our table this quarter. *England in Shakespeare's Day* (Methuen, 6s.) prints contemporary extracts about all phases of Elizabethan life—Court, School, Church, Market, Tavern, Town, Country. *An Elizabethan Journal* (Constable, 31s. 6d.) is a much bigger work, though it covers only the years 1591 to 1594. The idea of this book seems to have been suggested by Mr. Charles Chaplin (readers must consult Mr. Harrison's Introduction if they desire enlightenment): its aim is to record "those things most talked of during the years." From all kinds of sources Mr. Harrison brings together the gossip of the time and thus is able to present us with a true picture of Elizabethan life. We expect we shall find ourselves returning to the book again and again.

Whether we now have "history without tears" or not we do not know, but it is certain that the way of the child has been made much easier and pleasanter by such works as Miss Hartley's and Miss Elliot's *Life and Work of the People of England*. The two new volumes (Batsford, 5s. 6d. each, 4s. 6d. paper) deal with the 14th and the 17th centuries, and all who desire to understand the life of the times will benefit by a study of these illustrations. Another instance of the transformation in the teaching of history is *More Boys and Girls of History* (Cambridge Press, 7s. 6d.), by Miss Rhoda and Dr. Eileen Power. We recommend their previous volume as being both acceptable to children and welcome to older folks, and the same is true of its successor, which depicts the history of discovery and the growth of "Greater Britain."

We can promise readers of Dr. Hendrik Van Loon's *Multiplex Man* (Cape, 10s. 6d.) both amusement and instruction. While it possesses, in both letterpress and illustrations, the same features as in Dr. Van Loon's previous works, it is, we think, a great improvement on them. The subtitle of the book is "The Story of Survival through Invention." Here is the scheme of chapters planned to show the progress man has made through invention: "Man the Inventor; From Skin to Skyscraper; The Taming Hand; From Foot to Flying-machine; The Thousand-wise Varied Mouth; The Untamed Nose (here even Dr. Van Loon is baffled and manages only two pages!); The Listening Ear; The All-Penetrating Eye." We have often laughed at Dr. Van Loon's eccentricities: we confess that there is a touch of genius about them in this book.

Mr. C. A. Beard's name is the sign-manual of a good book. He has edited, and written the Introduction and Epilogue of, **Whither Mankind* (Longmans, 12s. 6d.), "a panorama of modern civilization" to which Bertrand Russell, Beatrice and Sidney Webb, Emil Ludwig, Havelock Ellis, James Harvey Robinson, John Dewey, and other distinguished writers contribute. The volume is based on "the assumption that science and the machine are two invincible facts with which all must reckon who write, teach, preach, lead, or practice the arts in our time," and Mr. Beard's conclusion is: "The spirit of intelligent control is here: it has a fighting chance to prevail."

Count Hermann Keyserling belongs to an annoying type—men whose recognized cleverness is spoilt by an intolerable conceit of themselves. He

is a shrewd observer, and not without humour, but he sends forth his generalizations as if they were Papal Bulls, despite the fact that, like some other infallible communications, they are sometimes self-contradictory. In *Europe* (Cape, 21s.) he deals with each country in turn: to him "the most gratifying feature in post-war international relations lies in the fact that henceforth every people believes in itself alone." The chapter on England is typical of his style and method. It contains some excellent things, but also confident statements that merely reveal the ignorance of the one who makes them. "Actually the average Britisher never reflects," we are told. An argument is clinched by the use of Mr. Galsworthy's *Loyalties*, but the play is wrongly named, and there is a bad misprint on p. 36. Altogether the Count's work is the better type of smart journalism, but he loves to hear himself talk and has no idea how boring his hearers and readers sometimes find him.

Prof. Ferdinand Ossendowski has only himself to blame for the suspicion with which (according to his Preface) scientists regard his works. Let him lay aside his racy style and fill half of each page with references, and then perhaps they will accept him. Naturally, however, one has wondered in reading Prof. Ossendowski's books how far he colours by his own imagination what he describes so vividly. *Slaves of the Sun* (Allen & Unwin, 16s.), the result of a year's travel in Senegal, Upper Volta, French Sudan, and the Ivory Coast, should be read by politicians and anthropologists as well as by the general reader.

We hope that all ministers and social workers will make it their business to read Mrs. Ray Strachey's * *The Cause* (Bell, 15s.), "A Short History of the Women's Movement in Great Britain." Mrs. Strachey tells the story from 1800 to 1928, touching on all sides of the movement—education, medicine, law, the C.D.A. agitation, and industry, as well as the vote. She writes well, and makes the pioneers—Caroline Norton, Barbara Bodichon, Millicent and Elizabeth Garrett, Lydia Becker, Emily Davies, Sophia Jex-Blake, and Josephine Butler—live before us. We have a feeling that the later chapters of the book, when the writer's pulse quickens and she evidently feels strongly, are not so good as those which precede them. It is only by reading a survey of this kind that the great transformation in the lives of women during the last century can be realized, and Mrs. Strachey deserves all praise for adequately filling a glaring gap.

High praise may also be given to her *Religious Fanaticism* (Faber & Gwyer, 12s. 6d.), which would have been better entitled "Religion and Eroticism." Historians and psychologists will alike be grateful for this material, on which, by the way, Mrs. Strachey based her novel, *Shaken by the Wind*. The first half of the book tells of the varied religious and social communities in America, a numerous collection in which Transcendentalists and Shakers unite with Oneida Perfectionists and that Brotherhood of the New Life with which Thomas Lake Harris and Laurence Oliphant were connected. This serves as Introduction to the papers of Mrs. Strachey's grandmother, Hannah Whitall Smith (1832—1911), which are printed in the second half. Born a Quaker, Mrs. Smith was prepared to search for truth in all places, and so she obtained first-hand knowledge of these "fanatics," her strong vein of common sense preventing her from succumbing to any of their vagaries. Her observations show how the saintliest people, once they let their emotions have sway, "end in giving their carnal passions the place of authority they have meant to give to God." The wise old lady's final conclusion is:

"Pure religion," says Fenelon, "resides in the will alone." And again, "the will to love God is the whole of religion." I endorse these sayings with all my heart and am thankful beyond words that out of all my feverish search for emotional religion I was brought at last to see that a quiet steadfast holding of the human will to the will of God and a peaceful resting in His love and care is of infinitely greater value in the religious life than the most intense emotions or the most wonderful "experiences" that have ever been known by the greatest "mystic" of them all.

By a coincidence Rosamund Dale Owen's *My Perilous Life in Palestine* (Allen & Unwin, 12s. 6d.) appears at the same time as the book just reviewed. The author is the grand-daughter of Robert Owen and the widow of Laurence Oliphant, whom she married after a very short acquaintance. After his death she settled in Palestine and became "the owner of Armageddon." The book is badly arranged, and almost incoherent in places, visions, rhapsodies, and narrative being jumbled altogether. It seems to have been written at various times—Mrs. Oliphant is now 80—and it would have been kind had the writer's friends persuaded her not to publish. But they probably knew that such attempts would be vain—her retort would be that she was obeying her "Voice."

Mr. C. Howard Ellis has written a big book—he says "there is as yet no big book"—on *The Origin, Structure, and Working of the League of Nations* (Allen & Unwin, 21s.). It is to be followed by volumes on the League's record and possibilities and on a forecast of the future. We wish the book had been shorter: we could well have spared the dedication to H. G. Wells, G. Bernard Shaw, G. Lowes Dickinson, and Bertrand Russell, which hopes that the book "may prove a Useful Monograph on the Obstetrics of the Womb of Time" (we wonder if the author really submitted this dedication to G.B.S.!). It would have been in the book's interest, too, to start with the League in being, for the first chapters will "put off" people who ought to read the rest, which is extremely serviceable. The author has lived in Geneva during the last three years, and is thoroughly *au fait* with every part of the League's organization.

Mr. J. W. Wheeler-Bennett's books of information are valuable books of reference, and the new one, *Information on the Renunciation of War (1927—1928)* (Allen & Unwin, 8s. 6d.), gives all information in regard to the Kellogg pact. Its expeditious publication is a credit to the Information Service on International Affairs.

We are glad that Lord Cecil, to whom the cause of peace owes so much, has collected in *The Way to Peace* (Allan, 12s. 6d.) various essays and addresses relating to the cause he has at heart, with an Introduction re-stating his convictions.

There has been some progress in prison reform in recent years, but we have still a long way to go, and it is well that men like Mr. Fenner Brockway should give us the benefit of their experience and lead the way in pressing for the humanizing of our prison system. *A New Way with Crime* (Williams & Norgate, 7s. 6d.)—if a little too strident in its denunciations—drives home the terrible facts that, in 1926, 64 per cent of the male and 87 per cent of female prisoners had been previously convicted (some of them many times), and that it is terribly hard for a person to "make good" once he has been in prison. Mr. Brockway has much to say of juvenile crime, and makes good use of Dr. Cyril Burt's investigations. Altogether he pleads for the position expounded by Mr. Laurence Housman in the Preface, that "we should make our prisons a

training ground for citizenship—making the repair and mending of lives the be-all and end-all of the system.”

We wish expert surveys like that described by Mr. H. A. Mess in *Industrial Tyneside* (Benn, 10s. 6d.) could be made throughout the country. Accurate diagnosis is an essential preliminary to treatment and recovery, and to obtain authoritative figures as Mr. Mess has done is worth any amount of vague sentiment. The growth and incidence of population; housing and health provision; education; religion; local government; social service—are all investigated. The book makes a gloomy picture which should challenge Tyneside. Mr. Mess has done an admirable piece of research.

In the road where Mr. C. E. M. Joad's aunt lives there are 32 houses, 30 cars, 25 cats, 25 dogs, and 17 children. This, and many interesting facts about American colleges, London street accidents, Hampstead Heath, and the rest of the universe we learn from Mr. Joad's *Diogenes* (Kegan Paul, 2s. 6d.), a study of “the future of leisure.” Mr. Joad has enjoyed himself in writing this essay, and we enjoyed reading it. It is a sound production, with its thesis of work as the only antidote to boredom, and its conclusion that the right use of leisure in the future will be not in contact with matter (which is to the adult what toys are to a child) but in “thinking, reading, writing, creating.”

Four anthologies come next. Sir James Marchant's sumptuous *The Madonna* (Longmans, 18s.) seems made for a Christmas present. Sir Charles Holmes, of the National Gallery, prefixes an Introduction on “The Madonna in Art,” and there are many reproductions of famous paintings. Most of the selections are in verse, and they cover a wide range.

The Rev. H. R. L. Sheppard and Mr. H. P. Marshall decided to put down “some of the things in old and modern literature that seem to us what we need in those moments when we are baffled, disappointed, or red-hot on the scent of what are known as eternal values.” The result is the collection in *Fiery Grains* (Longmans, 7s. 6d. and 3s. 6d.).

Mr. C. S. Holder's *Anthology of School* (Lane, 7s. 6d.) is “a Selection of English Poems on Schools, Schoolboys and Schoolmasters.” The sections deal with “School Life” (where we have the Public School songs); “Schoolmasters”; “The Boys”; “Lessons”; “*Place aux Demoiselles*”; “Education”; “Prayer”; and “The Lighter Side.” Interesting, but not so exciting or so humorous as we expected.

Mr. B. L. Edwards's *Study To Be Quiet* (Benn, 6s.), introduced by Mr. Ernest Rhys, is an “English Nature Anthology,” the title of which scarcely indicates its contents. It is a pleasing selection of prose and poetry, which includes Cobbett, Francis Bacon, and Lord Grey, as well as the names everybody will expect to find.

The book we recommend for arm-chair reading this quarter is Mr. Ernest Raymond's **Through Literature to Life* (Cassell, 5s.), which he calls “an enthusiasm and an anthology.” An enthusiasm it certainly is, and Mr. Raymond's gusto is contagious. Mr. Raymond tells us how and where he got his zest for literature. He is all for life, and life abundant, and he is out to make his readers laugh and thrill—and weep, if they feel the tears at the heart of things sufficiently. This is the book to give to young people just beginning to realize the glorious heritage they have in English literature. It errs, of course, in being extreme, but in these *blasé* days it is good to find someone erring on the side of enthusiasm.

Mr. Arthur Ponsonby's *Samuel Pepys* (Macmillan, 5s.) is one of the shortest volumes in the new "English Men of Letters" series, but it is one of the best. No one can speak on diaries and diarists with greater authority than Mr. Ponsonby, and he has given an admirable account of the greatest of all diarists. He shows us Pepys as he appeared to his contemporaries, especially to Evelyn, and as he appeared to the 18th century. The resurrection of Pepys caused by the publication of the diary is then described, and then we are shown Pepys as he revealed himself, Mr. Ponsonby being a sympathetic cicerone.

For sheer delight the book of the quarter is Mr. Logan Pearsall Smith's *A Treasury of English Aphorisms* (Constable, 7s. 6d.). It will give enjoyment and instruction in odd moments—and permanently.

Mr. R. Ellis Roberts's *Reading for Pleasure* (Methuen, 5s.) contains some of the best critical essays that we have read for a long time. Those on John Donne ("The Prisoner of God"), R.L.S., Shelley, and Pepys are exceptionally good. Mr. Roberts's judgments are based on wide and careful reading and mature thought, while he has a pleasing style and an aptness of illustration that assist him. We warmly commend this volume, which is none the less welcome because the author is that strange phenomenon, a modern critic who has a real religious faith and is not afraid to confess it.

Although we have before us Mr. W. H. Davies's *Collected Poems, 1928* (Cape, 7s. 6d.) we trust that he has many songs yet to sing, for we believe that as the years go by more and more people will forget that he was a tramp and remember only that he is a poet. To gather together 431 poems, some but short lyrics or brief bursts of song—is to submit one's self to a severe test, but Mr. Davies comes through it very well. Occasionally there are rhymes that seem strange—shook, suck; cold, world—and one or two figures (e.g., the butterfly on the stone) are overworked, but the general level is remarkably high. "Fancy" and "The Wanderer" strike us as the best of the bunch; "England" from another point of view is very pleasing, as is "April's Charms":

When April scatters coins of primrose gold
Among the copper leaves in thickets old,
And singing skylarks from the meadows rise,
To twinkle like black stars in sunny skies;
When I can hear the small woodpecker ring
Time on a tree for all the birds that sing;
And hear the pleasant cuckoo, loud and long—
The simple bird that thinks two notes a song;
Then I can hear the woodland brook, that could
Not drown a babe, with all his threatening mood;
Upon whose banks the violets make their home,
And let a few small strawberry blossoms come:
When I go forth on such a pleasant day,
One breath outdoors takes all my care away;
It goes like heavy smoke, when flames take hold
Of wood that's green and fill a grate with gold.

Mr. Davies has many moods. There are jolly drinking songs which will disturb the teetotallers, and poems showing that "when the drink's in, the wit's out," which will please them. A misprint occurs on p. 161.

Mr. Wilfrid Gibson's poems in *The Golden Room* (Macmillan, 7s. 6d.) are marked by exactly the same qualities that marked his *Collected Poems*. Grey gloom is over them all; Mr. Gibson seems to love to write of ghosts

and graves, tragedy and accident, loneliness and sorrow, and even when he starts out with a pleasant picture some foreboding spreads gloom before the end. "Beaumont's Close," the soliloquies of thirteen old dames in an alms-house, is good, but the best poems are those with memories of Rupert Brooke and others in the section from which the volume is named.

Mr. Thornton Wilder's *The Angel that Troubled the Waters* (Longmans, 6s.) reveals him in a new rôle. From an early age he has endeavoured to write "three-minute plays for three persons" which, by excluding everything unnecessary, should satisfy his passion for compression. Sixteen of these plays are now printed. They deal with all kinds of subjects, two with the last days of Jesus, two of them illustrating the history of the stage. There is power in these short, unusual plays, which should attract as many readers as did *The Bridge of San Luis Rey*.

Of the fifteen short stories in Mr. Hugh Walpole's *The Silver Thorn* (Macmillan, 7s. 6d.) the Polchester ones are perhaps the best, but "Old Elizabeth" is a masterpiece of its type. The stories are all, except perhaps "Ecstasy," in a sombre mood, and Mr. Walpole seems pre-occupied with the problems of life. That is perhaps because here he writes so little about young people: nearly everybody in these stories is middle-aged or old.

English readers will be glad to make the acquaintance of Jacob Wassermann, whom Emil Ludwig calls "one of the greatest authors of our time." *The Triumph of Youth* (Allen & Unwin, 7s. 6d.) is a story of the dark days when witchcraft was punished by torture and death. A young baron, who has learnt some of Nature's secrets, has the gift of holding people, and especially children, spellbound by the wonderful stories he tells. When he is in imminent danger of death all the children in the land join to secure his release.

What a splendid film the story of David, King of Israel, would make—so full of life and movement, romance and adventure. Nevertheless Sir Gilbert Parker's *The Promised Land* (Cassell, 7s. 6d.) cannot be said to be a successful novel, based on that life though it is. The contrast between Sir Gilbert's English and that of the A.V. only serves to remind us again what a boon we have in the latter.

EDITOR.

In *Old Testament Essays* (Cambridge Press, 12s. 6d.) Prof. R. H. Kennett is as well worth reading as always. How is it that the Cambridge school is so extraordinarily free from that domination by the tradition of the big names which makes so many writers on the O.T. mere parrots—however good birds in many ways? The essay on the priesthood here is really brilliant. And the manner in which the less historical parts of the Hebrew tradition are shown to throw vivid lights on the really important struggles and controversies of the period about which we do know a great deal, is extremely illuminating. Prof. Kennett gives back with his left hand far more than—to the less instructed—he may at first blush seem to be taking away with his right. More power to such a vigorous pen and to the scholarly and devout mind that drives it! It is due to such men that intelligent persons are beginning to turn to their Bibles again with real joy and profit.

Dr. W. J. Beecher, the earnest author of *Reasonable Biblical Criticism* (R.T.S., 7s. 6d.), considers the position sometimes called modernism, which subjects the Bible to the same tests as other ancient literary documents, "agnosticism or crypto-agnostics."

J. P. NAISH.

The "Hale Lectures," *New Horizons of the Christian Faith* (Mowbray, 7s. 6d.), delivered by the Dean of the Western Theological Seminary at Chicago, are dedicated "to Christian men and women who by prayer and effort are sharing in the ministry of reconciliation." After discussing the general problem of religion in a changing universe, Dr. Grant goes on to deal with the new orientation brought about by the study of natural science, comparative religions, psychology of religion, and by recent Biblical investigation and modern philosophy, as prolegomena to a survey and re-statement of Christian doctrine in the twentieth century. The author is persuaded that modernist, and catholic, and evangelical, have much to learn from one another, and that the contrast between religions of authority and religions of the spirit is not an absolute one. He has written an optimistic book which lays the stress on faith, ethics, and Christian experience.

Mr. Bernard Allen's *Has Christ Failed?* (Williams & Norgate, 5s.) is equally optimistic and deals very largely with the same subject as Dr. Grant, but swings much more to the left in its attitude to the Founder of the Christian faith. He derives much encouragement from the trend of modern science and modern philosophy, but thinks that the personality of Jesus has been obscured by the accretions of tradition, the clearing away of which will yield not a reduced but an enlarged Christianity.

Adequately to appraise Dr. Hubert M. Foston's *The Evening of the Last Supper* (Heffer, 7s. 6d.) one would need the mind of Dr. Foston or that of his revered teacher, William Medley of Rawdon, of whom the author rightly says this volume puts us in remembrance. This is evident from the results of the investigation as summarized by the author himself, viz., "(i) to disclose a very peculiar formation in the [gospel narratives] which appears to be due to the high vital tension under which they were produced; (ii) to make it evident that Jesus did appoint a passover to be eaten before [the normal time]; and (iii) to suggest the presence of an authority behind the change which renders its interest for to-day not merely historical but more profound and abiding." Dr. Foston does not think the *Qiddush* an adequate equation of the Last Supper; he draws an interesting parallel between the upper room "prepared" for the meal and the place in the Father's house to be "prepared" by the Master for his disciples. Biological conceptions have largely been the guide in this "new comparison of the records," a book by no means easy to read but rewarding patient consideration.

In *The Inner Circle* (Clarke, 3s. 6d.), Dr. Davidson, who is the minister of South Leith, has collected six and twenty of his recent sermons as "Studies in Christian Thought and Experience." The contents bear out this sub-title: the homilies are the work of one who has his finger on the pulse of present-day life, they are presented in pithy speech and must have been good to hear. The preacher knows his Bible and he knows human need, and is well equipped for his double task of bringing those on the edge of the crowd into the inner circle and of revealing to those already there more of the "unsearchable riches."

The Rev. Henry Kendall Booth, a Congregational minister at Long Beach, California, has written a sensible and useful handbook, *The Background of the Bible* (Scribners, 7s. 6d.), free from technical detail and generally to be commended. He sets the land and the book against their true background, summarizes archaeological discoveries, shows us how the O.T. and N.T. grew, and does not forget "the so-called Silent Centuries."

Three useful concluding chapters deal with the history of the Bible and especially of the English Bible, and an Appendix provides questions for study circle discussions and a well-selected bibliography.

Here and there one would naturally challenge the author's conclusions, e.g., as to the influence of Egypt on Hebrew thought and life, the authorship of the Fourth Gospel, the attempt to outline the life of Jesus, the closing years of Paul's life. The critical discussion of *Hebrews* and the Johannine writings might have been extended to the Pauline letters. But the general impression is that of a serviceable companion to Scripture, which should whet the appetite of the enquiring beginner in Biblical study to press on to perfection of knowledge.

ALEX. J. GRIEVE.

Extremely able, extremely compact, extremely difficult, Mr. E. F. Carritt's *The Theory of Morals* (Oxford Press, 4s. 6d.) is also—one cannot help thinking—not infrequently perverse. Did any utilitarian conceive that it is "our duty to satisfy the selfish prudence of all impartially"? (P. 37). Is either of the two (allegedly) possible senses of "common good" within a hundred miles of T. H. Green's real thought? P. 65: "Doing what I think wrong may give *most* satisfaction both to me and to others"—who told him so? And how does the affirmation cohere with what is quoted from Ruskin on p. 74, even as watered down by our author? R. L. Stevenson has a good phrase, "a mistake of the truth-finding sort"; Mr. Carritt would be a better guide towards truth if he were less doggedly objective and realistic in defining right and wrong. But the book is able.

ROBERT MACKINTOSH.

Dr. J. Parton Milum's *Evolution and the Spirit of Man* (Epworth Press, 7s. 6d.) has a strongly academic tinge throughout. It is a competent discussion of the present position of science in relation to the origin and nature of man. It deals informingly with the facts of man's spiritual life and of religion. The author's learning is wide, but the book goes rather hurriedly from field to field. The essay was approved as a thesis for the Ph.D. of London University.

The late Dr. William Burnside's *Theory of Probability* (Cambridge Press, 10s. 6d.) contains, in addition to Dr. Burnside's mathematical paper on the Theory of Probability, a very readable and interesting memoir of the author by Dr. A. R. Forsyth. As a mathematician, Burnside was not one of the greatest, but he was a man of very real distinction at a time when Cambridge was full of most brilliant mathematical minds. This paper on Probability was a piece of original research completed shortly before Dr. Burnside's death, and the Syndics of the Cambridge Press have undertaken its publication. Those who have a fairly sound knowledge of mathematics will find something here that they will enjoy.

Dr. J. H. Burn has edited these *Sermons for Matins*, Vol. II (Skeffington, 6s.). Here is a sermon for every Sunday morning and every Holy Day after Trinity; and one for Empire Day and for Armistice Day; and even an Assize sermon. All for six shillings! There is no sort of excuse now for having nothing to preach about. Evidently there is a demand for books of this kind; but surely a man's own work, with a living touch of himself in it, and the warmth of his own faith, is far preferable to all this dead timber. Another volume of sermons, also edited by Dr. Burn, *A Reasonable Faith* (Skeffington, 6s.), contains fifty-three sermons by various divines for Sundays throughout the Christian year.

Two books of very real interest as interpretations of Jesus Christ are Mr. Kahlil Gibran's *Jesus: The Son of Man* (Heinemann, 8s. 6d.), and Mr. F. M. Blakiston's *Jesus as He Was* (Williams and Norgate, 6s.). Mr. Gibran's book has a Syrian atmosphere, and is the work of an Eastern poet and mystic. It contains a series of impressions of Christ as he seemed to the men of His day; as, e.g., to the judgment of Caiaphas, Simon Peter, John, and many others, including here and there a philosopher, a poet, or a merchant of Tyre. Many of these sketches are very beautiful, and full of perception. The sketch of Judas Iscariot is steeped in the dark colours of tragedy, and is most moving. All are done with much imaginative power, and they bring home to a sympathetic reader how different is an Eastern treatment of Christ from our Western and ecclesiastical one. The book has several illustrations, but these we confess we do not understand.

Mr. Blakiston's book is more on the plains. It is an attempt to see Jesus as He was, without our own prepossessions; and then to see what this real Jesus would do with the problems of to-day. The author's mind breathes a free air, and has philosophical or spiritual insight (whichever Mr. Blakiston prefers to call it) and a sharp sense for the essential moral values. Perhaps its weakness is that one feels after all that the attitude to our modern questions is the author's own view of them rather than the attitude we can be sure Christ would have taken up. But it is a good book, suggestive, careful in its exposition of the Gospels, and with a gift for interpreting character. It is well worth study.

A. T. S. JAMES.

In *Difficulties in Child Development* (Allen & Unwin, 15s.) Miss Mary Chadwick writes for parents, teachers, nurses, welfare workers, and others who are concerned with the education of children. She has in view mainly children of the nervous type, and the general object of her book is to discuss the difficulties which arise in the education of such children, both from their own nature and from their surroundings. She writes chiefly from the point of view of Freudian psycho-analysis, and as is so often the case with disciples of Freud, she tends to forget that most children are not abnormal. A great deal that she says is simply good common sense, and the book will certainly be useful in warning parents and others of the real meaning of certain symptoms in child life which may be easily overlooked or misinterpreted. The author draws her illustrations from a very wide circle of experiences, and her work is therefore more useful for the study of normal children than it might otherwise be. There is, however, very little to suggest that education is concerned with the development of character and personality quite as much as with the maintenance of a sound mental and physical condition. Religion on its more positive side is left out of the picture altogether, though there are some useful warnings against the wrong kind of religious instruction. Taken for what it is, however, the book cannot fail to be useful to those for whom it is intended.

A New Primer of Psychology (Macmillan, 3s. 6d.) is the work of Mr. Mahajot Sahai, a Professor of Psychology in an Indian college, and its title exactly describes it. It is a book for beginners in the subject, and is clearly and interestingly written and quite up-to-date.

In *The Battle of Behaviourism* (Kegan Paul, 2s. 6d.) Dr. J. B. Watson expounds Behaviourism in 40 short pages, and Professor W. McDougall exposes it at slightly greater length. It is an extraordinarily interesting debate, and it has the advantage of giving the reader a real opportunity

of making up his own mind. Each of the protagonists is a master of his subject, and it is not difficult to come to the conclusion that there is more to be said for Dr. McDougall's position than even he is able to say in the short space at his command.

The Religious Development of Adolescents (Macmillan, 6s. 6d.) is a good translation of a work by a well-known Leipzig Professor, Herr Oscar Kupki. It gives an interesting account of the religious development of adolescents drawn largely from what the writer calls "their literary productions"—diaries, letters, and poems. The author is quite aware that many of these effusions have to be taken with a grain of salt, and he recognizes that his book is only a beginning. It is a beginning that was worth making, however, and it should prove very useful to those who have to deal with young folks at the most critical time of their life.

W. B. SELBIE.

Dr. Phyllis Blanchard's *The Child and Society* (Longmans, 10s. 6d.) contains much useful information and practical wisdom alongside of some matter which seems scarcely deserving of publication—at any rate in a half-guinea volume. Dr. Blanchard writes from a wide experience as well as theoretical knowledge, and she gives in the course of the book an interesting account of the work which is being done in the United States for child welfare and of the scientific research which lies behind it. While many of her chapters have titles compounded of "The Child" and this and that, and while she lays much store by the investigations of the psychological laboratories, her chief concern is clearly living children and not an abstraction, and she is thoroughly human in the treatment of her subject. To our thinking one of the most interesting chapters is that entitled "The Child and the Motion Picture."

The sub-title of M. Etienne Rabaud's *How Animals Find their Way About* (Kegan Paul, 7s. 6d.) is "a Study of Distant Orientation and Place-Recognition," which means that it deals with a problem which must have presented itself to everyone who has lived in the country. It is an admirable scientific study, written with French lucidity—a lucidity which is preserved by Mr. I. H. Myers in his translation—and a scientist's critical objectivity. The author is Professor of Experimental Biology in the University of Paris.

Readers may be becoming a trifle tired of titles beginning "The Psychology of." That, however, will be unfortunate if it hinders the purchase of Dr. Henry De Man's *The Psychology of Socialism* (Allen & Unwin, 16s.), which is a book to be read and pondered by all who are sufficiently serious to be concerned for the future of civilization. It is a psychological study by one who has been in the centre of the Socialist movement, who is thoroughly versed in its history, and who has practical acquaintance with it in many lands; by one, also, possessed of psychological knowledge and insight of a high order. It is, indeed, more than a study of Socialism; it is in effect an autobiographical account of a spiritual pilgrimage, the pilgrimage of a man who started as a pure Marxist and who heads his final chapter—his socialistic "Credo"—with a saying of Jesus to be found in *John 6*. We do not mean that Dr. De Man has turned Christian propagandist. It is even doubtful if he would be pleased to be styled "Christian" at all, for he deprecates the affixing of labels; but there can be no question of what spirit he is. The book displays a remarkable combination of knowledge, balanced judgment, and burning zeal. Its appeal is primarily to Marxists (that is why it was written in

German, "the native tongue of Marxist socialism"), but its value is for the honest-minded of all political complexions.

The names of Eden and Cedar Paul give assurance of something better than a merely competent translation. E. R. MICKLEM.

In *The Inevitable Christ* (Hodder, 7s. 6d.) we have Dr. J. D. Jones in the typical moods that have given him so wide an influence. The predominant mood is that which deals directly and plainly with various aspects of spiritual experience, skilfully set in the light of Scripture. But more ambitious themes are also treated, notably in two sermons entitled respectively "Christ and the Universe" and "The Unity of God and the Unity of the Race"—the latter having been delivered before the League of Nations Assembly in 1927. In both these utterances, without any straining after effect, Dr. Jones displays the wider sweep of his mind and his power to deal effectively with big questions. So far, then, this volume shows him at his best from the standpoint of most of his readers. But I am sure there are not a few others—notably among the many ministers who look to him for guidance—who will share my feeling that, versatile as these sermons are, they should have included at least one or two examples of how modern views of the Bible, and other aspects of contemporary thought, can be embodied in *evangelical preaching*. There is no need more urgent so far as the present-day pulpit is concerned, and Dr. Jones's particular position and influence mark him pre-eminently as the man to do it. I would gladly see his next published volume consecrated entirely to so important a task.

Catholic Preachers of To-day (Longman, 6s.) contains seventeen examples of how Ronald Knox, C. C. Martindale, Francis Woodlock, and other representatives of Romanism attempt to fit practical counsels and a tentative recognition of modern tendencies into the traditional framework of their Church. Was it Keble or Newman whom someone called "an eagle in chains"? Anyway, there are pulpit "eagles" in this company, but the "chains" too evidently are there.

It is good to know that such preaching as we find in Dean H. C. Robbins's *Simplicity Towards Christ* (Murray, 6s.) is given from the pulpit of the Cathedral of New York. The addresses have a freshness and stimulus quite their own; and when it is added that at frequent intervals they recall Peabody's famous College Chapel sermons, what further inducement need be held out to prospective readers?

In his *Short Addresses* (Skeffington, 6s.), Dr. S. M. Statham takes each Sunday in the year, as well as other Church occasions, and gives separate sections on the Collect, Epistle and Gospel. Useful and straightforward, but not distinctive.

The same comment applies to Mr. J. Campbell Murray's *The Things that Matter* (Skeffington, 3s. 6d.), containing thirty talks on a variety of subjects, treated in the animated but obvious style which many readers ask for.

Although not specially striking, Dr. A. H. McNeile's papers in *Alive Unto God* (Heffer, 2s.) go deeper and are further from the beaten track. "Healing," "Food," "Invalids," are some of the themes, and it is a volume which has something to give to those whose need is quiet helpfulness and reassurance.

"To reconstruct a true account of the teaching of Jesus": such is Mr. W. A. Russell's avowed object in *The Teacher of Mankind* (Williams & Norgate, 6s.), and in pursuing it he makes his own use of the results

of modern criticism, and provides an independent exposition of what he judges to be the reliable data. There is not much "bite" or inspiration in Mr. Russell's manner; and it is to be noted that in the chapter on "Eternal Life" he relies largely on a series of extended quotations of the views of famous people in various spheres. The result is a certain lack of coherent effect; yet the book has the value always attaching to candid and distinctive work on a subject whose importance it matched by its difficulty.

ARTHUR PRINGLE.

NEW EDITIONS AND REPRINTS.

- RICHARD BAXTER. *The Saints' Everlasting Rest*. Old Royalty Co. 8s. 6d. and 5s. Re-union Edition (after the first abridgment).
- WM. JAMES. *The Varieties of Religious Experience*. Longmans. 6s. New edition, 36th imp.
- SIDNEY LOW and F. S. PULLING. *The Dictionary of English History*. Cassell. 30s. New ed., revised and enlarged by Prof. Hearnshaw, Dr. H. M. Chew, and Mr. A. C. F. Beales. A cursory glance at a few articles (and it is not easy to say which are new and which are old) makes us fear this Dictionary will not be so reliable as it ought to be. On p. 11 (where there is also a misprint) Parker's Advertisements are dated 1566, on p. 258 they are 1565; on p. 875 we have 1573 for 1593.
- HILAIRE BELLOC. *Danton*. Nisbet. 12s. 6d.
- L. ELLIOTT BINNS, D.D. *Erasmus the Reformer*. Methuen. 5s.
- L. P. SMITH. *Words and Idioms*. Constable's Miscellany. 3s. 6d.
- H. T. HODGKIN. *China in the Family of Nations*. Allen & Unwin. 7s. 6d. Second edition, in part re-written.
- H. J. C. GRIERSON, *Lyrical Poetry from Blake to Hardy*; EDWIN MUIR, *The Structure of the Novel*; HERBERT READ, *Phases of English Poetry*. (Hogarth Lectures 5—7). Hogarth Press. 3s. 6d. each. A good series.
- H. C. G. MOULE. *Philippian Studies*. Pickering. 3s. 6d.
- H. C. G. MOULE. *The Epistle to the Romans*. Pickering. 5s.
- W. P. WESTELL. *Every One's Book of Natural History*. R.T.S. 6s.

ALSO RECEIVED.

- ALGAR THOROLD. *Readings from Fredrich von Hugel*. Dent. 7s. 6d. A welcome volume for those who cannot afford the larger works.
- The Christian Life and Message in relation to Non-Christian Systems*. Oxford Press. 5s. The Report of the Jerusalem Council.
- H. L. SIMPSON. *Let us Worship God*. Clarke. 4s. 6d. A Book of Prayers for Divine Service prepared by the minister of Westminster Congregational Church.
- P. B. BULL. *The Spirit of Wisdom, Love, and Power*. S.P.C.K. 2s. 6d. and 1s. 6d. Material for mediation on the Person and Work of the Holy Spirit.
- G. C. OGILVY VON LENNEP. *The Measured Times of the Bibles*. Heath Cranton. 17s. 6d.
- C. L. MAYNARD. *The Birth of Conscience*. R.T.S. 2s. Clear and forceful.
- W. SHEPPERD. *The Apology of a Patient Parson*. Skeffington. 3s. 6d.
- H. L. GOUDGE. *Christian Teaching and Christian Year*. Mowbray. 9d. Subjects for Sermons for two years.
- Two Minute Bible Readings*. S.C.M. 3s. For use in opening School and at other Morning Prayer Readings.

Notes on Morning Lessons, 2s. 6d.; *Notes on the Lessons for 1929*, 3s. 6d.; *Concise Guide*, 3s. 6d.; *Pocket Notes*, 1/9, 2/3, 2/9; *Workers' Note Book*, 1/6, 2/6. N.S.S.U.

REGINALD PONSONBY. *The Life and Teaching of Christ*. Simpkin Marshall. 7s. 6d. Introduction by Sir Wilfred Grenfell.

LILY WATSON. *To the Dwelling of Light*. R.T.S. 3s. 6d. Address to girls and young women.

R. LEE. *The Outlined Romans*. Pickering. 3s.

ANDREW MILLER. *The First 1,000 Years of Church History*. (Vol. 1). Pickering & Inglis. 7s. 6d.

ANDREW MILLER. *500 Vital Years of Church History*. (Vol. 2). Pickering & Inglis. 7s. 6d.

W. E. CULE. *The Man at the Gate of the World*. Heffer. 3s. 6d. "The Story of the Third Wise Man."

R. BRIMLEY JOHNSON. *Balls and Assemblies*. Lane. 8s. 6d. Being Vol. V of Group I. The Novel.

VISCOUNT MORLEY. *Memorandum on Resignation, August, 1914*. Macmillan. 3s. 6d.

Messrs. Pickering & Inglis have sent us selections of their diaries, Scripture Calendars, etc., and also of stories, missionary biographies, etc.

PAMPHLETS, LECTURES, AND ADDRESSES.

R. H. V. BLOOR. *Christianity and the Religious Drama*. Lindsey Press. 1s. 6d. A racy and valuable survey.

HUGH MARTIN. *The Necessity of the Second Coming*. S.C.M. 1s.

A. W. ROBINSON. *The New Learning and the Old Faith*. Longmans. 3s. 6d. and 2s. 6d. Four addresses.

H. D. A. MAJOR, *Modern Problems of the Church*; W. R. MATTHEWS, *Some Modern Problems of Faith*; JOHN LAIRD, *Some Modern Problems in Philosophy*; L. P. JACKS, *My Neighbour the Universe*. Cassell. 1s. each.

B. L. MANNING. *Our Inheritance in Faith and Practice*. Indep. Press. 3d. Provocative, but admirable.

G. ALCOCK. *When Ye Pray*. Skeffington. 1s. Six addresses on the Lord's Prayer.

PERIODICAL PUBLICATIONS.

The Holborn (October). Dr. Peake has made this a Bunyan number, two of his three contributors—Dr. Powicke and the Rev. A. D. Martin—being Congregationalists, the other being the Rev. R. N. Wycherley. Dr. Powicke, by the way, deals with the question "Was Bunyan a Baptist?" There is a very useful reading list for "The Study of the Doctrine of the Holy Spirit," prepared by Principal Wheeler Robinson. As usual the Editor's notes are readable and informing. He writes of John Burnet, Rudolf Kittel, and the new Archbishops of Canterbury and York.

The Hibbert (October). Professor W. K. Stewart opens brightly with "A Study of Paradox," but even a philosopher, we think, will tire before he gets to the end of Mr. Edmond Holmes's "Philosophy without Metaphysics." Professor Dingle's subject is "Physics and God" and Mr. W. R. Lethaby's "Labour a Manifestation of God" is worth reading. Literature is represented by Dr. Chang Hsin-Hai's "A Chinese Estimate of Hardy's Poetry," which can be corrected in places by Mrs. Hardy's account of her husband's early life, and Mr. J. Middleton Murry's "The Birth of a Great Poem." Dr. J. N. Farquhar replies to Mr. H. G. D. Turnbull on "Hinduism and Christianity in India," and Dr. Vincent Taylor writes on "The Psychology of the Johannine

Christ-Testimonies." Dr. Milliken surveys present conditions in the United Church of Canada and Professor G. Dawes Hicks philosophical literature. A well-balanced number.

The London Quarterly (October). Canon Lyttelton writes on "The Decay of Prayerfulness," and Mr. C. Ashlin West has an important article on "Early Church Government in Britain." Two interesting literary articles are the Rev. W. J. Ferrar's "Some Aspects of AE" and Mr. F. W. Read's "Dumas's Wandering Jew." Dr. J. A. Faulkner's "Baptism in the Apostolic Age" opens with this remarkable argument: "[Liberalism] has gone so far in England that Baptism itself is looked upon as of no great importance, and in some of the so-called evangelical Churches is omitted altogether. This is logical. Equally logical will it be to leave out also the Lord's Supper, next public worship, next any concern for salvation, and finally disband the Churches entirely."

The Baptist Quarterly (September). Dr. W. T. Whitley and Dr. J. H. Rushbrooke discuss the Toronto Congress. The next articles deal with the work of the Baptists on the Continent, the first being written round the Hubmaier Celebration. Mr. S. J. Price continues his study of the early years of the Baptist Union.

Modern Churchman (October). This number contains the papers read at the Fifteenth Conference, the subject being "Christianity and History." We have heard people say that the Conference fell to pieces in the middle, for the papers were on well-worn themes, but the printed report gives the impression that the Conference was one of the most useful so far held. The Dean of St. Paul's admirable opening paper on "The Christian Interpretation of History" was followed by Dr. Coulton and Professor Pringle-Pattison on the science and the philosophy of history respectively. The historical element in religion and in Christianity was then considered, and the Jewish, Hellenic, and Roman contributions to Christianity estimated. Christianity was then examined as "world-renouncing," "world-accepting," and "world-redeeming," and then followed papers by the Rev. J. S. Bezzant on "The Authority of Jesus Christ," the Rev. J. C. Hardwick on "The Finality of Christianity," and by Canon Major on "History and Modernism." Not the least valuable part of the volume is Canon Major's Introduction, and especially the section "Is Jesus an Historical Person?"

Church Quarterly Review (October). The Bishop of Gloucester makes "An Appeal to Presbyterians": Mr. R. N. Carew Hunt writes on "Luther's Theory of Church and State": Miss Sandbach-Marshall discusses "The Religious Philosophy of Rudolph Otto." Dr. E. J. Martin's "The Sermon as a Form of English Literature" is very interesting, though written round a limited number of books. Dr. J. E. Turner's subject is "The Psychology of Repentance and Forgiveness," and a valuable article is Mrs. Paget's "Needed—A Ministry of Reconciliation," a plea that the Church should deal practically with sex delinquency.

Theology (October). This, the 100th number, contains the papers read at the Second Conference of German and English Theologians held at the Wartburg in August. Among the contributors are Dr. Karl Ludwig Schmidt, Dr. Adolf Deissmann, Dr. J. K. Mozley, Professors C. H. Dodd and N. Micklem, Sir Edwyn Hoskyns, Canon Rawlinson, and Archbishop Söderblom.

The Expository Times (September-November). The "Leaders of Theological Thought" discussed in these numbers are Karl Barth (Prof. H. R. Mackintosh), Adolf Deissmann (Prof. W. A. Curtis) and Nathan Söderblom (Prof. M. Tor Andrae). Canon Blunt and Dr. R. C. Gillie write on the Sermon on the Mount, and Prof. J. E. McFadyen on "The Historical Method and the Preacher." Congregational contributors are Dr. Garvie and the Rev. H. C. Carter, while the November issue discusses the Oxford Congregational Conference.

The Friends' Quarterly Examiner (Tenth Month). We rejoice to see "From the House of the Four Winds" back again. Dr. P. S. Belasco writes on "The Political Ideas of Jonathan Dymond," and Mr. Edward Grubb, in "Seventy Years Ago," gives extracts from his parents' papers. Mr. W. H. F.

Alexander writes on "Quakerism in South Africa" and there are two Quaker Ballads by Mr. H. M. Wallis, the first of which is very stirring.

The Review of the Churches (October). This number contains a valuable series of articles on "Church and State" by the Bishops of Gloucester and Manchester, Canon Creed, Dr. K. E. Kirk, the Archbishop of Dublin, Sheriff R. L. Orr, and Dr. Brilioth. Two other interesting contributions are Mr. Arnold Lunn's "John Wesley" and Professor C. F. Rogers's "Anglo-Catholics and the Mass." We appeal to the Editor to read the type-script resulting from his dictation: we can perhaps forgive the mis-spelling of three proper names, though Robertson Nicoll cordially disliked being "Nicholl," but what are we to make of the Higher Power "who maketh the wrath of men to plague him."

British Journal of Inebriety (October). Dr. H. M. Vernon discusses "The Scientific Control of Alcoholism." Sir Arthur Newsholme, writing on "The Place of Alcohol in Social Hygiene" concludes:—"A higher standard of sobriety than ever before is demanded by the conditions of modern life; and physicians and physiologists of repute without exception advise that the taking of an alcoholic drink before the day's work is over implies some loss of accuracy, of efficiency, and of speed in work, and some increase in risk of accident."

International Review of Missions (October). Canon Raven's subject is "The Teaching Method of Jesus." Professor T. C. Chao writes very suggestively on "Christianity and Confucianism," and the Rev. E. W. Thompson, in "The Ivory Coast," tells of the Harris movement. Dr. Latourette's "Retaining the Christian Character of Educational Foundations" and the Rev. Stacy Waddy's "The Younger and Older Churches" deserve careful study.

World Dominion (October). If you want to know how the Pan-Islamic Movement is progressing, what progress Christianity is making in Japan, or what is the religious situation in the Near East, this is the journal for you. Of special value is the Editor's "The Basic Principle of Medical Missions," while there is a poignant anonymous sketch, "In an Eastern Prison."

The Yale Review (September). Senator Theodore E. Burton and Mr. Walter Lippmann discuss the Presidential Campaign. Herr Max Reinhardt writes on "The Actor" and Mr. R. Benchley a lively article on "The Typical New Yorker." Many of our readers will get most out of Dr. Latourette's "What is happening to Missions." The number is more American than usual, but Dr. W. L. Phelps writes on *The Ring and the Book*, and there are three poems by AE.

Harvard Theological Review (July). Mr. Kemper Fullerton's "Calvinism and Capitalism" is an interpretative summary of the late Max Weber's "Die protestantische Ethik Und der Geist des Kapitalismus." Mr. P. E. Johnson's subject is "Josiah Royce—Theist or Pantheist?"

The Princeton Theological Review (July). Dr. Hastings Eells makes another able contribution to 16th century history in "The Origin of the Regensburg Book." Dr. R. D. Wilson argues at length that "the thirty-nine books of the Old Testament are reasonably to be considered as a part of the God-given Rule of Faith and Life." "An Ex-Catholic Priest" examines whether the Roman Church teaches the Doctrine of Religious Persecution, and Mr. T. C. Johnson writes on Herrmann's *Systematic Theology*.

The Review and Expositor (Bapt., Louisville, Kentucky, October). Mr. J. S. Compere's address on "Propagation by Demonstration" is printed, and Dr. A. L. Vail writes on "The Sufferings of God." Dr. A. T. Robertson and Dr. G. S. Dobbins discuss various aspects of Baptist activity.

The Anglican Theological Review (October). The Rev. T. L. Harris writing on "The Vital Principal in Anglicanism" confesses that, "to use a harsh word, the 'vulgarity of Dissent' in England makes it difficult for me to imagine myself a minister of any of the Free Churches in England." We wonder if Jesus thought like this about the common people who heard Him gladly! Prof. H. H. Gowen provides a serviceable reading course on "Spiritual Movements in the Oriental Religions" and Mr. W. W. Stewart writes interestingly on "The Mystical Movement in the Middle Ages."

CORRESPONDENCE.

[TO THE EDITOR, "THE CONGREGATIONAL QUARTERLY."]

MISSIONARY POLICY AND CRITICISM.

SIR,—Many readers will be glad that you called attention to the pamphlet by the Rev. Roland Allen entitled *Jerusalem*, which contains "a critical review" of the findings of the Jerusalem meeting of the International Missionary Council.

There is not enough public discussion of fundamental questions of missionary policy, and in consequence too many supporters of missions are unaware that they raise difficult problems.

Mr. Allen's pamphlet is based on the views he expressed in earlier publications; but it is disappointing in that it does not contain one word of appreciation from cover to cover. His contribution is wholly negative and in some parts based on little more than verbal quibbles; or rather he seems to miss the substance of the passage he criticizes. He has little use for anything beside direct evangelism; he says regarding hospitals and other institutions: "When native churches want institutions they will probably create their own in their own way, at their own time." His view apparently is that Christian men should be prepared to live and work among the outcasts of India without providing a hospital to relieve the appalling and unnecessary suffering from disease.

Mr. Allen dissents from the proposition which appears in the findings of the meeting that "if they (*i.e.*, Christ's followers) are to be faithful to their Master, they must try all social and economic systems by the standard which He revealed." He casts doubt on the proposition contained in the second of the following two sentences, as inciting to direct political action: "Contacts between economically more powerful and weaker races frequently lead to exploitation resulting in widespread injustice and suffering. It is imperative that Christians, and especially those in the immediate areas concerned, should take steps to end these conditions . . . by presenting their constructive plans before responsible administrative authorities, and, where necessary, by pressing for legislative action." He holds that missionary societies have no right to conduct a school in which education is given by Christians to non-Christians.

Many who are puzzled by questions on modern mission policy will feel that Mr. Allen's criticisms are too sweeping to be more than a starting point for discussion. It would be valuable for the Church in general and for Missions in particular if you could publish articles, which would each furnish a reasoned criticism (and appreciation!) of some part of the Jerusalem findings. Unfortunately the findings, as printed in the *World Mission of Christianity*, show the conclusions reached without throwing into relief the problems round which the discussions proceeded. Yet it is at least as important that the Church at home should understand the problems as the solutions proposed. This would be so, even if they related solely to the Mission Field; but in fact most of them have a direct value for the Church at home.

Yours faithfully,
F. G. BOWERS.

[We hope this important subject will be thoroughly ventilated. Meanwhile may we commend to readers the Rev. Stacy Waddy's article, "The Younger and Older Churches," in the *International Review of Missions* for October.—ED.]